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The Episcopal Overseas Mission Review

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Statement of Purpose

The Overseas Mission Society is an association of Episcopalians, lay and clergy, devoted to the furtherance of the missionary spirit of the Church in our time.

We realize that the outreach of the Church is of the essence of the Christian religion. We believe that the fellowship of the Holy Spirit is the rightful inheritance of all mankind and should be shared with all, particularly in such times as these when world tensions are acute.

Out of a zeal for the mission of the Church, the Society endeavors to share with its members and with the Church at large knowledge of the present state of the mission and to encourage new methods for promoting greater missionary enthusiasm, information, and service.

Our hope is that more intelligent prayer, constructive thought, adequate reporting, responsible stewardship, and aggressive strategy will uphold and encourage workers in the field, support the National Council's Overseas Department and lend new force to the missionary task of the Church.

Membership in the Society (\$5 a year) includes subscription to the *Review*, *Communique*, the CMS Newsletter and the SPG Oversea News.

EDITORIAL

Missionary Questions for Episcopal Conscience

- Do we as a Church really feel the revolutionary changes going on in the world today? Are we being realistic about what those changes are doing to our overseas missions?
- Are our missionary machinery and those chiefly responsible for its administration, able to shape plans and respond with daring to meet these new world trends?
- Are we extending missions to those parts of our 1960 world which we have decided really represent the most urgent need for our labors and promise most important results? Should some of our missions be de-emphasized in favor of fields of more obvious crisis and/or long-range importance?
- Are we perpetuating out-of-date, ineffectual patterns of missionary work? Should we be experimenting with new types of missions, fundamentally different kinds of strategies?
- With the trend so clearly towards the independent growth of churches which have now become native in their own lands, are our parishes being taught to accept this as reality and to support missions which are not so easily publicized as our own?
- Should the American Episcopal Church continue to think of itself as not responsible for areas which are regarded as belonging to other Anglican bodies? If not, do we have the wisdom, initiative and drive to cooperate effectively on common strategies and goals?
- Do we have creative, realistic plans to strengthen where possible or at least clarify the relations of our Episcopal missions with those of other Christian bodies? For instance, in Latin America, are we thinking through to a clear picture of how our work should be carried on in relation to the Roman Church, the Pentecostals, the Presbyterians . . . ?
- Are we selecting and training our missionaries for overseas work using the best insights and techniques now being directed to the training of Americans for secular overseas jobs? Are they coached to adapt their skills, deeply appreciate other cultures, keep their tactics flexible and learn the difficult art of building institutions inside alien and hostile societies?
- Is it right for the Episcopal Church to go on regarding overseas missions as separate from its other work?

And we might add two kinds of general questions which may be said to have some priority over the others:

- Are questions like those above wrong to ask?

Do we betray faith in God when we labor for results and spend much time humanly calculating returns on investments? Do such questions smell more like modern market research than the New Testament?

- How unified and decisive can a Church which is both hierarchical and democratic become—without losing the benefits of its complementary internal pressures? Can a Church like ours have A Strategy?

General Convention meets every three years and is responsible for strategy—but from its very constituency and schedules cannot competently make strategy; it hands over funds to a hard-working head-

quarters staff which is directed to expend money, not make policy—but which cannot help influencing strategy by the way it allocates funds; the money is sent out to mission fields where the missionary bishop is extraordinarily free to make strategy on his own. Necessity or enthusiasm may harden into policy at many points along the line. Is this centerless pattern of planning inevitable?

We earnestly submit that the Episcopal Church, from parishioner to Presiding Bishop, must make sure that such questions be given ample and regular opportunity to flex and bruise our minds and hearts, and so toughen us into better battle condition for our time.

“Witnesses Together”

“Our countries and peoples have changed beyond recognition in the past 25 years. The achievement of national freedom, the drive towards a better standard of living for all, and the rebirth of the ancient religions, combine to create a new and revolutionary situation for the ordinary man. Old patterns of thought and life have been broken. Searching new questions are forced upon every man. What is man? For what has he been brought into this world? What can he rightly hope for, and how can he attain it? The only sufficient answer to these questions is in our Lord Jesus Christ, Himself the way, the truth and the life. But we, His ambassadors, cannot give that answer unless we stand where men stand, face their questions with them, and enter into real conversation with them.

“This means that Christian people must go into every part of the life of our peoples, into politics, into social and national service, into the world of art and culture, to work in real partnership with non-Christians, and to be witnesses for Christ in all these realms. It means that every Christian must recognise that his primary service to God is the daily work he does in the secular world. It means that we must give our minds to the task of understanding what God is doing in this world, so that Christians engaged in these secular tasks may have guidance and help in the decisions they have to make, and so that the Churches may be ready, when necessary, to speak a prophetic word of warning or encouragement to those in authority and to the peoples.

“It means also that each congregation must know that it is put into the world by the Lord as His representative, and that it must therefore be chiefly concerned not with itself, but with the world, concerned to send its members out as witnesses, and to invite all men into the family of God. Its minister should be one who is seeking to train every member for this ministry in the world. Its worship should be such that those around are drawn through it to the worship of the true God as their Father. Its forms of organization should be such that every member can be, and know himself to be, an active member in the Body of Christ . . .”

(from the Message sent by the Inaugural Assembly of the East Asia Christian Conference at Kuala Lumpur, May 1959)

A Mature Minority

Hans-Ruedi Weber

Christians all over the world are still bedevilled with the wish to become a majority. That it has pleased God to allow the growth of a Christendom, a "corpus Christianum" in the course of the European Middle Ages, is no reason to claim for us such an exceptional privilege with state and folk-churches, a society where Christian religion is respectable and where it is difficult to understand the many words of Christ and the Apostles about persecution and martyrdom. Or is this Christendom situation perhaps no privilege? Is it a gift of God or a heresy? Is it God's mysterious plan, always to pro-

vide a "homeland" for his pilgrim people on earth: Palestine for the old Israel, the "Christian" Roman Empire for the Church in the Constantinian age, the "Christian" West until recently, and some new homeland in the future (as Stephen C. Neill has asked)? Or was the Mediaeval "corpus Christianum," and any other such Christendom, a "proud and treacherous idea" (Karl Barth), a temptation which we must resist? Or is there still a third possibility, namely the reformation of the concept of Christendom, meaning "the total body of Christians in their life in the world, embodying the Christian faith at particular times and places in the corporate life of communities?" This has recently been suggested by Ronald K. Orchard and Hans Hermann Walz, and this suggestion deserves full attention.

If it be true, as so many say, that our great need these days is to have our axioms in missionary thinking disturbed, we shall be greatly in debt to the author of this article. His invitation to reconsider the task of the Church in Asia stirs new thoughts far beyond that area of the world. Indeed, as one finds to be so often the case, such thoughts force reconsideration of the most ordinary church patterns at home as well as overseas . . . Dr. Hans-Ruedi Weber, Editor of "Laity," a publication of the World Council of Churches' Department of the Laity (of which he is executive secretary), is a Swiss minister of the Reformed Church and was a missionary in Indonesia. This article is taken from issue No. 8 of "Laity" and is reprinted here with the kind permission of the editor-author.

Yet, however we answer this question, the thing which really matters is not whether we are a majority, but that we grow into maturity. And whether we like it or not, both the New Testament and many trends in world history today indicate that Christians are called to be a minority, a mature minority. This becomes especially clear in the contemporary Asian church situation.

1. The remnant moving against the stream

An Indian has written the history of "Asia and Western Dominance," beginning with the event of May 27th, 1498, when Vasco da Gama landed at Calicut, on the Malabar

coast in South India. Da Gama's ship arrived in Asia with two symbols of the West: twenty cannons and, above them, a banner showing Christ crucified. In his fascinating study, K. M. Panikkar, shows how the first symbol, the military and political power of the West, made its impact on Asia but has now been overcome by the Asian revolution. As Christians we can only rejoice that nationalism, the child of colonialism, has now led Asian nations back into the difficult freedom of choosing their own way. But what about the fate of the second symbol? Although Panikkar is a Hindu, he devotes almost one hundred pages to the history of Christian missions in Asia, leading up to a chapter on "The Failure of the Christian Missions" in which he states, "It will hardly be denied that, in spite of the immense and sustained effort made by the churches with the support of the lay public of the European countries and America, the attempt to conquer Asia for Christ has definitely failed."

Christian observers also give a very sobering picture. Speaking at the first Assembly of the East Asia Christian Conference in May 1959, Dr. W. A. Visser 't Hooft made a revealing comparison between the mood with regard to the church situation in Asia in 1910 and today: In 1910, the "Constantinian era" of the marriage of the Church and state was already declining, but many of the ruling states in Asia were still the Western "Christian" colonial powers; today the Church in Asia is a *vis-à-vis* of the state, partly because of the rise of Asian secular or religious states, partly because of a new sense of independence of the Church. — In 1910, the outlook for the "Christendom era" of world-wide mutual interpenetration of Church and society seemed to be hopeful; today the prestige of Western Christian civilization

has sharply declined as a result of two world wars and the successes of the Marxist civilization in Asia. — In 1910, the "Vasco da Gama era" of Western expansion was still going strong; today this era is over in Asia despite the after-pains. Indeed, "as it looks out upon the world of 1959, the Christian Church does not find, as in 1910, that the stream of world history seems to flow in the same direction as the stream of the history of the Kingdom of God. On the contrary, the two histories seem to enter into a period of conflict with each other."

In many ways Christians will have to swim against the main stream of life in the new Asia — or they must forsake the most basic claims of Christ, they must disregard their calling and settle down as a tolerated fringe minority somewhere on a bank which still seems safe. Such ghettoism is a very real danger, and it can only be overcome by a new understanding of what the Church really is and what it is for. However, Western doctrines of the Church (ecclesiologies) have uncritically been exported to and accepted by the Asian churches. And these doctrines grew up in the context of the old Western Christendom. They do not fit churches which consist only of half percent or of one to four percent of the total population within a culture which is not marked by the age-long impact of the Gospel. As long as such Constantinian ecclesiologies remain the guiding vision of the tiny Asian minority churches, this Christian minority in Asia will feel immature: it will consider itself as the victim, the deplorable exception. And by its nostalgia for a majority position it will be driven into a Christian ghetto.

What is asked for is therefore the removal of the Constantinian eggshells from the current ecclesiologies,

the purgation of our doctrine of the Church of such majority-thinking and a new understanding of the art of being a minority growing into maturity.

Such an ecclesiological conversion is needed in Asia. But only in Asia? When the European churches met at the beginning of 1959 at Nyborg Strand, Denmark, they spoke about the end of the Constantinian age. And even in North America, where the churches are thriving, the call to be a mature minority seems not to be wholly irrelevant. In a recent analysis about the "New Shape of American Religion," Martin E. Marty writes, "A first step towards helping the New American is to realize that the situation has changed, that vital Protestantism in its view of man will be preaching against the vogue, moving against the stream in an environment it had long found congenial." (He calls, therefore, for a recovery of the biblical concept of the Remnant which he defines as "the creative minority, but not an elite; it is the servant." Indeed, if an agnostic looks at the Church, and in this case at the Church in the "Christian" West, he observes that "the surviving Catholics and Protestants walk in an alien world" (Norman Birnbaum).

Are we to survive as a museum piece or as an adult minority? This depends largely on the question whether we are able to return to the biblical conception of the Remnant, both wholly dependent upon God's grace and existing exclusively for the sake of God's love for the whole world. The agnostic ends his analysis of the context of the Church in the West with the uneasy remark, "The question may still be open, but we face the terrifying possibility that both God and man are dead." The Christian observer of the changing context of the Church in Asia, however, says, "This new situation in which the

Church finds itself in the present day, and specifically the situation in which the Asian churches find themselves, offer a new spiritual opportunity." W. A. Visser 't Hooft then describes the vocation of such churches liberated from entangling alliances—and implicitly he describes the double vocation of the Remnant, (1) "The calling of the Asian churches is surely to demonstrate the truth of the profound reflection of Pascal that the condition of the Church is good when it has no other support than the support given by God." (2) "... free churches are not churches which turn their back on the world. Free churches are churches which demonstrate to the world and in the world the difference between the old and the new creation, between the life turned in upon itself and the life opened up for the powers of the coming age."

This is the first challenge to the churches in Asia and through them to the Church Universal, that we say yes to our minority situation; that we replace our majority-thinking; that we venture to be the Remnant whose only safeguard is God's grace and whose only "raison d'être" is its mission in, and service to, the world.

2. *The mystery of the dispersion of God's people*

In Asia the Church is not only a tiny minority but this minority lives also in a vast dispersion. There are, of course, notable exceptions: the churches in Lebanon and the Philippines, some Indonesian churches (e.g. in Ambon, Northern Celebes, and Central Sumatra), the church among the Karens in Burma, etc., show many characteristics of a folk-church where often the natural social context seems identical with the Christian congregation. But especial-

ly where the Church meets the new, self-conscious Asia with its development scheme and renascent religions (e.g. in Japan, China, Java, North India, Pakistan), Christians are spread extremely thin. The Church is in diaspora (dispersion): individual Christians live and work as the only Christian in the context of non-Christian families, neighborhoods and work teams. And even where Christian families and communities exist, they are set in the corporate structure of a non-Christian society. In this extreme diaspora situation a Christian social ethics which grew up in the Western Christendom situation soon becomes irrelevant. The burning question is now no longer, how to build up a large Christian community life, but how to relate to the non-Christian community: can we cooperate with the secular or even professedly non-Christian state educational system? Has the minority in diaspora the inner right to press for the recognition of Christian marriage laws, freedom from employment on Sunday, and many other such things which are a matter of course in the old Western Christendom?

This diaspora situation is usually regarded as a weakness and a deplorable exception—which is a further reason for emigration into the ghetto: either physical emigration into a small closed "Christian world" at the border of the main stream of life, or inner emigration into a purely other-worldly attitude. Humanly

speaking, such an emigration is understandable, because the diaspora situation of God's people in the world was from the beginning until today intimately linked with God's judgment—and all of us want to escape this judgment.

It is clear from the Old Testament that the origin of the dispersion of Israel was a judgment of God upon his disobedient people, and that it was felt as such by the faithful Jews (Ezek. 22:15). Only among Hellenistic Jews, the awareness of the judgment of the dispersion faded away and was sometimes replaced by a proud self-consciousness. But how did early Christians understand the fact that they too had to live in the diaspora (Acts 8:1, and I Peter 1:1)? K. L. Schmidt says that "from the beginning the term 'diaspora' had not only a historic but also a 'heilsgeschichtliche' (concerning the history of salvation) significance, not only general religious, but also a specific biblical theological significance." He and other New Testament scholars believe that the early Christians considered their diaspora situation not only as a judgment, but also as the mysterious way in which God fulfilled his purpose through his people. When reflecting on the ecclesiological significance of the life and witness of German Evangelicals who live in the dispersion among people of another tongue and confession, some German-speaking theologians have come

(Continued on p. 38)

"In the last few years Chinese Christians have come to see how much we really lacked love. If you do not find people lovable, you cannot really want them to be evangelized; and if you do not really want to evangelize them, God cannot put His word into your mouth. And to the people whom we do not love, the things we say cleverly do not seem worth saying."

(Bishop K. H. Ting of China)

The Layman Abroad

Samuel Van Culin, Jr.

The chance remark "of course you are paid to preach your religion" is not an uncommon one for the professional missionary to hear these days. In the past decades the organized missionary work of the church has been carried on with a staff at the home office and full-time personnel active in the field. This professional organization has been and continues to be an effective instrument of the church's mission. Through the combined organized professional missionary activity of Christendom whole continents and cultures of mankind have been awakened to new life. The missionary worker, teacher, doctor, nurse, etc., have played a major part in this process of awakening.

This, however, should not keep us from seeing the new dimension in which the Christian mission in mid-

twentieth century must be seen. We should realize first, that our professional missionary activity is cast largely in the mold of the western concept of organization—professional workers, division of labor and task, budgets, reports, productivity in terms of converts, etc. The East does not spread its religion thus. In the Muslim world it is often the Arab trader who is the missionary. Setting up shop in the African village, he takes special care to say his prayers in public and to speak of the superiority of his faith. To him missionary work is a natural part of his business travels.

We Christians have an important lesson to learn from this. We can not hope to see our faith penetrate the world unless it becomes a natural part of every activity and not the sole concern of a Missionary Society. There is urgent need to recapture the concept of the priesthood of all believers in which every Christian makes his calling at home and abroad the vehicle of Christian influence and witness.

This article is by way of introduction to "Laymen International," a pioneer group conceived and initiated by the Overseas Mission Society—but independently governed, which seeks to alert lay men and women everywhere to their crucial place in mission. A notice of its activities and program will be found in the last page of this issue . . . The Rev. Samuel Van Culin is its General Secretary, coming to this office from varied services (1955-58) on the staff of St. Andrews Cathedral, Honolulu — the city of his birth, and from curacy at St. John's Church, Lafayette Square, Washington, D.C.

Never has there been a greater need for this non-professional approach to the missionary task within the Christian Church. Our American expansion since the Second World War has released a flood of over 2,000,000 government, business and professional men and women. Today the oil drillers, Fulbright scholars, Company doctors and executives, diplomats, engineers, administrators, military personnel, and social scientists have in many places replaced

the professional missionary as the image builders and teachers, in outposts around the globe. All over Asia, Africa, South America and the Middle East this army of Americans is engaging in a new journey deep into the lives and cultures of peoples once strange to us. Although figures vary it is certain that there are at least 2,000,000 Americans living and working abroad today and the number is expanding. The largest single employer is the Federal Government with over 200,000 persons employed outside of the continental United States. American business concerns are engaged in expansion of staffs abroad on a concerted basis which is likely to reach 50,000 overseas American business men in a few years. The total of Roman and Protestant professional missionary personnel maintained abroad by American support is around 30,000. Of this number the Episcopal Church has approximately 230 professional missionaries abroad. It would be difficult to ignore the implications of this. It has been put properly by Max Warren, General Secretary of the Church Missionary Society: "... a wholly new emphasis has to be placed upon the work of laymen, upon lay-training, and upon projects of work which can be undertaken by laymen. *For it is the layman and only the layman who can be the frontiersman at this point of the Church's impact upon the world. Indeed if the Christian frontiersman is not there, there will in fact be no impact.*"

It is clear that we must enter into a period of exploration out of which new shapes can be found for our missionary enterprise. These shapes must be developed through the faithful witness of our laymen. A kitchen door in Manila, a family living room in Ankara, a Ganges motor launch in Calcutta, a coffee shop in Teheran—these are the new mission stations

where laymen can undertake their new evangelism. There are laymen and laywomen who are involved in this now. Many more would be if they could be helped to see this dimension to their life and work. *Laymen International* is developing ways to help our lay people see this new dimension and we are experimenting with ways to prepare the Church to hear laymen speak of this new dimension as they go through the experience. These are their missionary stories. Here is one, sketched very briefly:

The Lawsons lived in the Philippines for two years. Mr. Lawson was in Manila helping the Philippine Government develop an Employment Service Bureau. Mrs. Lawson, at home during the day, was confronted with knocks at her kitchen door. Inquiry after inquiry was coming through that door for employment in their comfortable home. The answer was the same—"I'm sorry, we have no work for you." Then, she wondered to herself—why do I turn these people away? She began to invite them into her kitchen for coffee and conversation. After learning about them and their families and helping them to understand what kind of work they could do, she would seek to find them employment elsewhere in the foreign and indigenous community. Relationships of reconciliation deepened and placements and contacts grew as strangers were turned into friends.

Can we see this as a means by which Christ can be present with the world He loves through the faithful concern of a Christian Evangelist as she answers knocks at her kitchen door? If we can begin to develop and deepen this ministry in the church we will be entering a new dimension of the mission with our laymen.

Beyond our need to have more o

these stories of personal ministry undertaken by lay-people out of their own experience and faith, we need to invite lay-people to struggle with us through questions like the following ones raised in letters I have received:

1. How can my faith influence the way that I live abroad?

2. From the Christian viewpoint, is it immoral for a nation to spy?

3. Does the application of Christian principles modify one's political astuteness?

4. Do our nation's policies fit into the framework of Christian principles? Should they? Can they, in a world of armaments, spying, economic penetration?

How?

5. What kinds of political, social, and economic institutions should we be building that are consistent with our Christian faith?

6. How can we move toward a national or public philosophy consistent with Christian faith and powerful enough to influence our use of eco-

nomic, political and military power?

7. Do we see nationalism in the newer nations as a threat to Christian faith or can it be seen as having a part in the plan of God?

8. Will the new technology that we are spreading throughout the world threaten the moral fiber and spiritual resources of ancient cultures and can Christianity provide a more adequate faith structure in its path?

9. What are the ways, if any, in which Islam, Hinduism, and Buddhism are adapting to the problems of nationalism and the new technology?

10. How can a tourist give an impression of being more than a "rich American"?

These are questions that lay-people are asking. They are important questions for the whole Church to discuss. We need the contribution of laymen to this great discussion, for out of it will emerge, we pray, a clearer vision of their mission and ministry in a world which our Lord came to reconcile unto Himself.

(End)

The holiest moment of the Church service is the moment when God's people — strengthened by preaching sacrament — go out the Church door into the world to be the Church. We don't go to Church; we are the Church.

(Ernest Southcott)

On Understanding the Position of the Church In China

It is well known that there is not much information readily available in the West about the situation of the Christian Church in China today, or even in the last few years. There is in fact more information than is sometimes supposed. The flow of correspondence, though much smaller than a few years ago, has not wholly ceased. There are still occasional visits to China, or meetings of Chinese and Western Christians at such occasions as the Vienna Youth Festival, and in these and other ways the support of news is provided for fellowship in faith and prayer.

It seems that we are caught these days in a cross current of conflicting information about the situation in China, and are likely to have to form our opinions for some time as it were by concussion from opposite points of view. The Church is thriving; the Church is captive and all but extinct. This article is in some sense a balancing of perspective; a corrective to reports of total calamity and a most serious word to Christians never to let the world's headlines and commentators blind us to our oneness in Christ across every division man or fate can erect . . . Appearing, for obvious reasons anonymously, in the January 1960 issue of the "East and West Review" (An Anglican Overseas Quarterly, jointly edited by SPG, CMS, SPCK and the Church of England's Overseas Council), this article is here reprinted in its entirety by the author's permission.

It is perhaps not so widely understood in the West that our difficulty is not only, or even, it may be, primarily, a matter of lack of knowledge. It is still more difficult to understand what information we have. Our difficulties of understanding arise partly from the fact that most of us have no experience of life in a People's Democracy, and have great difficulty in entering imaginatively into it, and partly from the fact that when we seek to make the effort it is difficult to avoid looking at this unfamiliar scene through Western spectacles which distort what we see before we have seen it. While therefore in these notes I shall try to say what I can of what I believe the present situation to be of the Chinese Church, I shall be even more concerned with the question of how we are to attempt understanding.

It will be convenient to start with a statement issued by the Standing Committee of the Conference of British Missionary Societies last spring, of which the following is the full text:—

"News has been released recently which indicates that there have been critical developments in the situation affecting the Churches in China. There has been a compulsory unification of the main Protestant denominations, the number of local congregations has been drastically reduced, and Church property thus no longer used has been handed over to the Government. It is said that the normal pattern is for cities with a population of some 500,000 people to have one Church only. Reports state

that out of the sixty-five Churches in Peking only four remain, and of Shanghai's two hundred Churches the number remaining open for united services has been variously reported as between twelve and twenty-three.

There is some confirmation in this country of this news. To it can be added that ministers and salaried Church workers have undergone long periods of political training, and are expected to seek secular employment.

It seems right that this information should be given publicity, if only that prayer on behalf of the Churches in China may be offered with awareness of their actual situation. It is necessary, however, to bear in mind:

i. That by no means are all facts known. Present information covers only certain areas and cities. Little or nothing is known of the pattern of Church order and life that is taking shape. It is too soon to draw final conclusions.

ii. That it is not easy to be sure of the right interpretation of the facts that are known. It could be that what is happening is part of of China's "grand leap forward" into the great social and economic experiment of communes in which every section of the community is involved. It could be that the Chinese Churches are regarding "Church divisions and denominational names as vestiges of Western nationalism." It could be that fewer Church buildings are now needed for worship, partly because there may be fewer Christians, and, partly because the demands of the present phase of the revolution make attendance at public worship increasingly difficult. It could be that other factors altogether are behind these current developments.

iii. That the available information indicates that the reorganiza-

tion of the Churches at the local, provincial and national levels is being made the responsibility of the Churches themselves under the general direction of the "Three-Self Patriotic Movement Committee."

It may be that the Churches in China consciously give thanks to God for their opportunity to wrestle on His behalf with the problem of His Church in the setting of China's new social order. To the extent that this is done their experiment and experience in regard to the exercise of the ministry of the Church, and the witness of the laity, will be of value to Churches in other parts of the world."

* * * *

This statement was released after, and it may be presumed partly because of, a much more decisive and alarmist statement released by Religious News Service in New York. The remarkable feature of the CBMS statement is its insistence that not all the facts are known, that it is not easy to be sure of the right interpretation of those that are known, and that it is at least possible that the "obvious" explanation of the development of the autumn of 1958 — that these were a further and possibly decisive stage in the process by which the Communist party hopes to squeeze the Christian Church quietly out of existence—is not the right one, but that we ought not only to look for evidence of Chinese Government pressure but also seek to understand the social and economic realities of the Chinese scene and take sensitive pains to discover in the actions of the Church a creative response to the will of God in their situation (which is different from ours). One may further hazard the guess that the reiterated "It could be . . ." of the statement reflect the known differences of opinion that there are among former China missionaries and others concerned with China about how to un-

derstand China and the Chinese Church today.

II

These differences of presupposition may be conveniently considered under three questions.

Is Chinese Communism to be understood as Chinese or as Communist?

On the one hand, as Prof. C. P. Fitzgerald has shown in *Revolution in China* (London, 1952) the People's Government, a centralized ideological bureaucracy, looking for its commercial and other relations landwards rather than seawards, is more in tune with the Chinese governmental traditions in the long centuries since the Han Empire, than the various efforts at some kind of semi-Western style parliamentary democracy of the years between 1911 and 1949. There is a sense in which the Communists are more conservative—more continuous with the national tradition—than the Nationalists. On the other hand, the delusion that the Chinese Communists are some kind of agrarian radical, which was not uncommon in the early '40's, is as was then a delusion. One missionary remembers re-reading in 1949 that passage in *Red Star Over China* in which Edgar Snow reported interviewing Mao Tse-tung in Yen-an in the thirties about his plans for China, and reflecting

that he was now, fifteen years later, seeing them being put into practice. If we ever supposed that the Chinese Communists were anything but Communists, or were Communist in some special sense that robbed the thing of its sting, we were mistaken—probably because we were guilty of the sin which has bedevilled Western views of China at least since the eighteenth century when the reported virtues of Chinese humanism were used to support the doctrines of the Enlightenment — the sin of viewing the Chinese not in themselves but instrumentally as ministering to Western hopes or Western fears. Thus a decade or two ago, men disillusioned with the "Christian West" sought to discern a truer Christian civilization in the China of Chiang Kai-shek; and more recently, men disappointed of these hopes see nothing but a Communist devil seeking whom he may devour. The truth is more complex; and to get at it requires both an understanding of Marxism and an understanding of Chinese civilization; and this is for most of us a tall order.

A considerable help is available in the second (Harvard University Press, 1958) edition of Professor J. K. Fairbank's *The United States and China*, which is far more about China than about the relation of the U.S. to

"When I was 15 I ceased to believe in God . . . Three years have passed . . . It has turned out that what my family said was true — about the cruelty of secret-police investigations and the dictatorship of Stalin. It has turned out that history was really forged . . . and I? I do not know how to change my soul for the fourth time without fear that it will become a rag . . . My head is bowed. Because of my older colleagues and because of the whole party. Because of all those who waited, spied . . . deceived. Because of those who consciously or unconsciously helped evil . . . I am ashamed of all of you and above all of myself for my stupidity and credulity. I can no longer lift my head . . . it's impossible since I have no basis for believing anything."

(from a letter by an 18 year old Polish Communist)

China, and treats Chinese-U.S. relations in a manner which applies substantially to Chinese-British relations. The book has a careful annotated bibliography and is much the best Western book to start with. Fairbank's view is that we must follow both the Communist and the Chinese road in seeking to understand China today. He might agree that if one is in a situation in which people are inclined to put everything down to Communism, it is doubly important to stress the importance of businesslike empirical Chinese response to Chinese facts and problems, as Fitzgerald does. After all, the basic reason why the Communists won was probably that they understood the actual problems of China more clearly and profoundly and set themselves to meet them with more discipline and determination than their rivals.

The second question is related: *Are developments in the Church the result of Communist pressure or Christian conviction?*

The milieu in which Church leaders work in China is quite different from the indifference of Britain or the "boom in religion" of the U.S.A. In America, Christian leaders may feel that their problem is how to prevent the Gospel being smothered by an affluent human religiosity; in Britain, how to find a way to speak a living relevant word that may break through to an increasingly religionless society. These problems and dangers are real and serious; but they are quite different from those of Church leaders in a People's Democracy, where it can reasonably be held that the overriding need is for the Church to be manifestly no longer living remote from its own people in a sort of semi-foreign ghetto but acutely concerned with and participating in the hopes and fears of its own people. If, for example, the Chinese bishops felt that

God required them to forgo the fellowship of the Lambeth Conference in order that they might take part in and be seen to take part in the "great leap forward in Socialist construction," it is far from certain that they were wrong. They would probably also be aware that the presuppositions which their fellow-bishops from other countries would bring to the discussion for example of international affairs would be so widely different from their own, that they might be faced with a difficult and embarrassing choice between stating, as a small minority with but little outside support in the Conference, the views which in common with the rest of the Chinese people they hold; or of being committed by the views of the majority at Lambeth to opinions which in China would mark them as being still "imperialist." In something of the same way there is evidence that in parts of British Africa at least some younger African Christians are beginning to ask whether Christian obedience may not require them to be ranged decisively in the nationalist camp, even if the struggle for independence requires violence. All this is not to say that the "leadership of the Communist party" has suddenly disappeared and the Party makes no effort to secure that its line is understood and supported. It is merely to insist that in China as in Eastern Europe there are more factors to be taken into account than the pressure of the party—and even that the party line will often seem reasonable in itself. For example, Asians who remember that the West tried out nuclear warfare first on Asians may not have found it difficult to believe that we also tried out the further refinements of germ warfare, fantastic as we ourselves hold these charges to be.

And so we come, thirdly, to the

(Continued on p. 47)

The Uniqueness of Christianity

(A sermon preached by the Rev. Theodore Parker Ferris
in Trinity Church, Boston, on September 13, 1959)

To the modern man, whether he is inside the church or out of it, one of the most startling statements in the New Testament occurs in the Acts of the Apostles. "There is no salvation by anyone else." If he stops to think about it at all, he is likely to be puzzled by it; it seems to be an impossible claim to make for anyone.

A great deal depends, of course, on what you mean by salvation. If you mean being let loose from the things in this life which hold you down, things like fear, guilt, and bad habits, that is one thing. If, on the other hand, you mean by salvation being let off from the punishment in the next life for the sins you have committed in this life, that is quite another thing. But whatever you mean by salvation, to say that it is to be found in one man only, and that apart from him there is no such emancipation either here or hereafter, seems to a great many people today a fantastic statement. It is almost like saying that there is one doctor, and one only, in the whole world who can make men well, or that there is one teacher in the whole world, and one only, who can lead men to the truth.

A great deal also depends on the person about whom the claim is made. It has been made about many people, either by themselves or by their followers, preferably by their followers. Hitler claimed that there was no salvation apart from the Aryan race, more particularly the Germanic peoples, and thousands believed him. Khrushchev is now claiming that there is no salvation apart from Communism of which he

is the temporary incarnation, and millions of people in the world believe him and would die for their belief.

But the claim in the New Testament, and this is what is so interesting to me about it, is made by an ex-fisherman about one of his contemporaries and friends who only shortly before had been executed by the government as a troublemaker. Peter was being cross-examined by the authorities, you may remember, after he and John had met a cripple sitting by one of the city gates begging for money. They made him well, able to walk again. They were put in jail overnight, rather peremptorily, and the next day cross-examined by men who asked them, "By what power did you cure the cripple?" Peter said, in effect, and said it directly and bravely, "You and everybody else in Jerusalem know perfectly well that the man in question was made whole by the power of Jesus of Nazareth whom you crucified and whom God raised from the dead. He is the stone that the builders rejected; he is become the head of the corner. There is no salvation by anyone else, and there is no other name under heaven by which men must be saved."

It is an extraordinary claim under any circumstances, but even more so when you stop to think that it was made at a time when the Christian movement was hardly more than a local stir and Jesus hardly more than a dimly remembered criminal.

Perhaps even more extraordinary is the fact that the claim has persisted through the ages. It has become much more carefully thought

out, sometimes lacking in the spontaneity and freshness of the early days, but nevertheless it has persisted, made its way into the formal beliefs of the Christian church, and been the incentive of missionaries around the globe. For Christians have continued to believe, to say, and to act on the assumption that there is something about Christ both unique and ultimate, and that in the end the world will have to come to terms with him.

Do you believe it? In either sense of the word salvation, as the liberation in this life from the things that are crippling you or as pardon in the next life for the things you have done wrong in this life, do you believe that it is to be found nowhere except in Jesus? To be quite specific, do you think that a good Hindu is a lost soul and, if so, in what sense? Do you think that real life for the Chinese depends entirely on their being drawn into the Christian community? Do you think that a person who has not been baptized into Christ is doomed to eternal punishment? In brief, do you think that Christ is unique and that Christianity has a universal claim upon the world, something like the claim that Communists are making upon it? Do you think that there is no real salvation apart from Christ, or don't you?

Some of you don't know what you think because you haven't thought it through. You haven't thought enough about it, or clearly enough about it, so that your thinking is confused and fuzzy. A few of you are already convinced that apart from Christ there is no salvation; one or two may be militant about it. Most of you, I think, instinctively agree with Arnold Toynbee when he says, "We must purge our Christianity of the traditional belief that Christianity is unique." I may be wrong, but my guess is that that rings a bell in the minds of eight out of ten people in this congregation.

Large numbers of serious-minded Christians today, who travel quickly from one end of the world to the other and are much more tolerant of other people's religion (though not of their politics!) than they were fifty years ago, are very likely to agree with Mr. Toynbee and say that one of the things Christianity must do if it is to keep its position among the great religions of the world is to purge itself of the traditional belief that it is unique. In other words, it must admit that salvation is to be found in other religions.

If you don't know what you think about this, it is time you did. Either Christ is unique or he isn't. Either Christianity has a universal claim upon the world or it hasn't. And if Christ is unique, if Christianity has a universal claim, in what does it consist, and how shall it be made? In other words, the subject of our thought this morning is a vast one, *The Uniqueness of Christianity*. I am not going to tell you what to think. My purpose is to try to open the subject and to stir your minds to think straight about it, and to bring you sufficiently into the presence of the real Christ so that you can think from the center and not from the circumference.

I am going to say only three of the many things there are to be said about this large and fascinating subject. The first is that Christians have often been fanatical and arrogant in their claim, and the first thing for us to do now is to acknowledge it with penitence. They have tried often by force and persecution to impose their belief on other people. The Indians on this continent did not all become Christians of their own free will, not by any means. They became Christians because they so often didn't dare do otherwise. And every Christian should remember that there has been more than one Inquisition, many more, and not all of them have been

sponsored by Roman Catholics or taken place on foreign soil.

People in the eastern part of the world have often been forced by more subtle means to accept Christianity; it was the price they often paid for western improvements, and the Christian religion was the necessary accompaniment of western technology. Also, Christians have often been blind and insensitive to the spiritual lives and needs of other people, to the depths of their spiritual insights, to the reality of their own religious traditions, and they have barged into foreign lands and talked to the people as though they had never seen a spark of light and never known a grain of truth. Then again, they have often tried to make people in the East accept Christianity in western dress, and in doing so have often confused the vessel with the thing contained in it.

And all this in spite of their own rather poor record. For Christians must not forget that their world is scarred by war more seriously and more deeply than many other parts of the world where Christianity has had no influence. Christian countries have been ravaged by both political and religious wars. From the thirteenth century on, for four centuries, there was war between the Papacy and the Empire, and for at least a century after the Reformation it was war between Protestant and Catholic, which in one way (though usually undeclared) still continues. In other words, we Christians have not too good a record on which to base our all-inclusive claim.

The Bishop of Ceylon was here two or three years ago. After the evening service he and I went to the Rectory, to sit and talk. Naturally, I had many questions to ask him about Ceylon, I said, "What is the chief problem that you have as Bish-

op?" He said, "It is this. The native religion of Ceylon is Buddhism, and my chief difficulty in trying to speak to the people about Christianity is that Buddhists in that area have no record of violence!"

There is no such arrogance in Christ. He was what he was. The claims he made, or were made about him by his followers, were made without violence and confirmed by what he did. They were never imposed upon anyone by force either directly or indirectly. And above everything else, he was the revelation of the unself-centered God who loved the world so much that he gave Himself to the world.

The first thing, then, that I can say, and say without any reservation or any qualification at all is this: *Any arrogant or a fanatical Christian is not true follower of Christ.*

The second takes us into deeper waters and is more positive. These deeper things are always more difficult to speak about and I do it with a good deal of hesitation because I know I am not going to do it adequately. But this is the way I would begin. When a person finds the key that unlocks the door of his life, he is not likely to be dispassionate about the discovery, any more than he is when he finds the love of his life. He is more likely to sing about it, and to act as though this one person were the only person in the world. He is likely to go overboard in the enthusiasm of his new-found life. That almost goes without saying.

Moreover, if the door is one of the great doors, when he finds the key that unlocks it, he can't help feeling that the key that unlocks it for him will unlock it for everyone. The door that opens from guilt into forgiveness is the same door whether it is in Boston or in Bagdad, and the same key will unlock it wherever it may be

The door that opens from self-centeredness and fear into freedom is the same door whether it is at the North or the South Pole, or on the Equator, and the same key will unlock it wherever it is. The door from primitive cruelty into kindness and understanding is the same door whether it is in India, France, or the U.S.A., and the chances are that the same key will unlock it wherever it is.

Put it another way, and try to ap-

proach this truth from a slightly different angle. When you come to something that you recognize as ultimate, you find at the same time that it is universal. (We cannot stop every few minutes to define terms and I am counting on your intuitive grasp of what I am trying to say even if you do not follow it intellectually.) But to make it as simple as I can, let me say this. When you discover the ultimate truth that two

Allergic to the Gospel

" . . . the reaction of many men of the present day, when confronted with the message of Jesus, would conform fairly nearly to one or more of the following patterns:

1. Jesus Christ? Oh yes, but we don't really know very much about Him, do we? Haven't they proved now that the Gospels are mostly pretty late, and that there is a great element of legendary growth about them?
2. Christianity? Oh yes, that belongs to the bourgeois age; it's simply the natural outcome in the world of thought of the feudal age and of the bourgeois period that succeeded it. The inevitable law of economic change has brought in Communism as the Gospel of the new age; there won't be any place for, or any need of, religion in the Socialist State of the future.
3. Religion? But what does religion have to do with me? Hasn't the State taken over all the charitable work that the Church used to do, and don't science and philosophy deal much more satisfactorily with all the questions that we used to regard as religious?
4. Christianity unique? Oh, surely not. These great religions of the East have wonderful treasures of philosophy and mystical insight. Certainly Christianity suits us pretty well because we are Westerners, but ought we to be so narrow-minded as to exclude other religions just because they are not our own; and ought we to image God as so narrow-minded as not to accept each man's religion as the way for him to follow to find his way to God?
5. Religion? Oh, how morbid. I used to be religious myself, but now that I am an integrated personality I have no need of it and am ever so much happier. It really is just a phenomenon arising from a conflict state; if you could resolve the conflict the religion would disappear.

It is obvious that a mind affected by one or more of these germs will be an inhospitable soil to the Gospel. This is what seems to have happened in the modern world. People are not so much consciously hostile to the Gospel as allergic to it, unaware of what it means, apparently unable to respond to it.

(from *Christ, His Church and His World* by Bishop Stephen Neill)

and two make four you know that it is universal as well as ultimate, and that two and two make four everywhere. You are no longer dealing with a local but a universal fact.

One of the things I learned this summer when I was at the Music School in Fontainebleau was that when a creative artist, say in music, discovers one of the ultimate principles of composition, he also discovers that that ultimate principle is universal. It is just as binding on Stravinsky as it is on Bach, and just as inevitably present. In other words, the universe is so much of a unity that once you find one of the great strains of it, you find that that same strain runs through the whole of it. So, in life if you discover the ultimate principle that he that loseth his life shall find it, that principle is universal and it is just as true for a savage in Africa as it is for a scholar in Boston. If there be any saving power in it here, there will be saving power in it there. And if life lived on any other principle is doomed here, it will be doomed there.

But a principle by itself does not unlock a door until it becomes a key. I know that there are many things that you may say in response to that, especially if you are scientist. But on the whole I think it stands. A principle, that is, an intellectual principle that you grasp only in your mind, is not likely to open one of the locked doors in your life until it becomes a key, something that you can take hold of and fit into the lock. Ideas are powerful wherever you meet them, but when they are incarnate in a person their power is infinitely greater.

The Christian's experience is something like this. Principles which he may have known all his life, in Christ became a key, the key that unlocks the door. I can't say any more than

that by way of description. Those who have not experienced anything like it will, I imagine, not make much sense of it. But this is what the Christian experience is at its best. This is what is behind the statement in the Acts of the Apostles, behind the claim that Christianity is unique. The experience is that the general principles, which you may often find in Greek philosophy, and in the other religions of the world, once became incarnate in a person, in Christ; and, like a key, they then had the power that the principles by themselves never had. (Obviously, this is not the whole truth of the Revelation of God in Christ; it is one aspect that may help us understand the Christian claim of uniqueness).

It should be said to Christians everywhere, and especially to missionaries (and I say it very humbly because they have gone into the dangerous places where I have never gone): the Key is the thing, and the Key is the Cross, and the Cross is none other than the love that understands, suffers, dies, and rises again—not in the abstract, but in Christ. This is the key that unlocks the door and, if it unlocks it here, it will unlock it everywhere.

So, lastly, what I should like to say to all Christians is, Give them the key, not your theories about it, and certainly not the case you carry it in. Give it to them! Don't thrust it upon them, or impose it upon them. Give it to them gladly and, if they don't want it, let them drop it. And as you give it to them, look very carefully at some of their own keys, and see if they are not shaped something like a Cross.

I cannot, therefore, agree with Arnold Toynbee (though I realize that it is presumptuous to say about one whom I admire so much) when he says that we must purge our Chris-

tianity of the traditional belief that it is unique. I believe that Christianity is unique because Christ is unique and, that being unique, his claim is a universal claim.

I can agree with him, however, when he says this: "We can have conviction without fanaticism. We can have belief and action without arrogance or self-centeredness or pride." Do you think we can? I hope we can, but it will not be easy. There is something about us as human beings that the more strongly we feel about something the more combative we are likely to become. If you doubt that, listen to intelligent people slander the man who is their candidate's opponent in the next Presidential election. It is not natural, I suppose, for us to have convictions without arrogance, belief without fanaticism, or to act on them without pride. But is it not possible? I believe it is. It has been done, and I should go so far as to say this (much as I dislike rhetorical generalities) that at this point in the world's history, if we can-

not do it, we are finished.

One of the great lessons we in America must learn, both in politics and religion—and I am preaching this deliberately on the eve of Mr. Khrushchev's visit—is how to have, both in religion and in politics, great convictions together with great compassion and understanding. To put it even more strongly, we must learn—and it will not be easy—how to be absolutely loyal and infinitely humble. It is not a common combination; you will grant that. And there is only one place under heaven where we can learn it, as far as I know, and that is in Christ.

Learn it? It isn't so much learning it as it is living in him sufficiently to let him live in us, so that we can keep at the same time our deepest and most absolute loyalties together with an infinite humility. When we come anywhere near doing that we will be worthy to sing abroad to the world, with no doubt in our own minds, that salvation for all men is to be found in Christ—and in him alone.

O God, we pause in the silence of this sacred house where we are gathered together to acknowledge our dependence upon Thee and to pledge once again our allegiance to Him whom we believe to be the Way, the Truth, and the Life; help us to keep our loyalties strong and our humility great, that we may never be convicted of pride or arrogance because we are followers of Jesus. Amen.

(End)

A Layman's Look at Mission Strategy

A Foreign Service Officer

In talking about the Church's mission let us start with benefits! I refer to the remarkable benefits which the church has brought to Africa, and in particular to the newly-emerging independent nations. In the three countries of Africa which I recently visited, Nigeria, Ghana and Liberia, it is the Church which, through its mission schools, has developed the men who are making independence possible. It seemed to me that the great majority of the prominent Africans whom I met on this trip had gotten their start from these schools.

I should like to refer, in particular, to one of these, Cuttington College in Liberia. This college, at Suakoko, lies in an interior area surrounded by villages of primitive round huts with conical palm thatch. It is surrounded, in effect, by the Stone Age. Yet its small campus is well kept and beautifully designed. Its new chapel is a gem of modern architecture. Plain, practical, cool and inspiring. The library and labs were jammed with serious students whose concentration was unbroken by our visit. The A.B.

degree holders from Cuttington are able to keep their heads up in post-graduate studies in U.S. Universities. Yet, seventy-five percent of the students came from these very round huts which surrounded the college and which constitute the typical Liberian house. These seventy five percent, had it not been for the Church, would have had the education of the "jungle school," conducted by the witch doctor and tribal chiefs—and no more.

What are the purposes which we expect missions to accomplish? Other than the obvious and primary task of spreading the word of God, are there any other things which they can be expected to do? I think that there are at least three.

First, there is the need to establish abroad places of worship which are needed by visiting Christians who are increasingly called on to live away from home by the fast internationalizing of our lives. In the old days, the British did this for us. They established "English Churches" all over the globe, and we Americans were able to ride on their coat-tails. This they can't do any more. The task now becomes more and more the responsibility of our branch of the Anglican Communion.

However, we must learn a lesson from their experience which is best illustrated by a recent event in Lagos, Nigeria. The Anglican church has many splendid churches in the city, and the Bishop and most of the clergy are African. There is one near the government buildings, however, to which the English all go. It got to be called the "Colonial Church" rather than "St. Savior's," as it was formally

This statement is from a senior Foreign Service Officer who has served in many responsible positions abroad with the State Department and is an active member of a parish. He has written this anonymously in order to avoid the impression that it might be an official statement of the department. Further inquiries about this article should be addressed to: Laymen International, Mount Saint Alban, Washington 16, D.C.

called. Not long ago, there was an ugly demonstration in front of this which is regarded as a continuing vestige of colonialism. This took place despite the fact that the rector is now an African! Clearly we must build churches that are not cast in the image of a foreign ghetto.

Second, and more important, the mission of the Christian Gospel provides a far more satisfying and positive basis for our Aid programs in the under-developed countries, than mere anti-communism. There is too much substance for the view prevailing in most of these countries that we are only providing our Aid in order to help counter the spread of communism in these countries. Naturally, if the people of these countries feel this way—and many of our public statements give them every reason to do so — it is not surprising that their reaction is one of mixed gratitude. They think we are doing this to accomplish our own ends, and why should they not take advantage of it on the same sort of basis? When the spirit of Christianity is added, however, then the whole emotional context changes. It becomes increasingly important for the Church to help its laymen see that the best motivation for working in the world is that God loves the world and seeks to reconcile it. It should be remembered that the first "Point Four" program was set up a long time ago, and it was the missionaries who did it.

Third, we whose business it is to "get close" to the people of under-developed countries, to try to see their point of view and to understand what is going on, find it pretty difficult to get "something in common" with these people. We need a bridge to put us on a human and non-business footing with them. This does not apply to Foreign Service personnel only. Christianity offers that

bridge to every American living abroad.

How should we go about trying to accomplish these aims? It seems to me that the answer, or one of the answers, is a simple one.

We must get down to essentials. This means essentials from the U.S. standpoint, and it means essentials from the standpoint of the people of the host countries.

What does this mean from the U.S. side? I think it means reducing the differences between denominations to a minimum and concentrating on the essential message. If the differences between Episcopalians and Presbyterians are hard for us here to figure out, how much more meaningless they must be to the dwellers in the round huts! Cuttington College has on its theological school faculty some professors supplied by the Methodists. The Lutherans are going to build a good teaching hospital nearby, so that the community will become a genuine center of learning for interior Liberia. The Church of South India has found a way to pull all the denominations together into a viable church that makes sense to them. Let us take a lesson from this.

What does it mean from the standpoint of the local people? It means, I think, that we must find some way to reach these people in their own terms, which they will understand. The first missionaries in Western Nigeria put the hymns into Yoruba language and kept the English music. Since Yoruba is a tonal language and English hymn tunes don't happen to go up or down when the sense of the Yoruba word would require it, the hymns became meaningless to the very people they were supposed to inspire. It has only been recently that the Church has put Yoruba words to Yoruba tunes and let them be sung with the rhythms that go with them and are an intrinsic part of expres-

sion for these particular people. In Cambodia, the Chinese Church uses firecrackers. Why not? It makes sense to the Chinese. There is a virtue and a danger in the fact that English is now becoming the world language. We feel that we can do as well as the Roman Catholics who also have a world language, and who can feel at home in whatever place they attend Church. That is the virtue. The danger is that because we use English we may feel that all the paraphernalia of our home Church must go with the language. The answer is, it seems to me, that we should use a minimum of English, that only that aspect of our paraphernalia that makes sense to the local people should go with it.

I believe that the Christian mission must develop a special strategy in any country that already has an established religion which the people and government regard as better than Christianity. Clearly, in such

a place, the approach has to be on a very long term basis, through schools and hospitals. This has been the way the Roman Catholics have proceeded in Cambodia. It is slow going. Although, among the non-Mainland Chinese and among people with nothing more than an animist religion, the approach can be more direct, there is still need for caution, and the job will take a very long time with the main emphasis on schools and other inclusive institutions.

Here then are random, though I hope not superficial, observations that do not necessarily require a trip abroad to develop. These are offered, however, because all laymen must become more involved in the concern of the Church's mission at this crucial time and offer our thoughts, prayers, and interest to that task as fellow members of Christ.

(End)

Every thinking Christian will agree that one thing he cannot possibly do is to be arrogant toward any fellow human being with whom he shares his creatureliness, his fall, and his redemption in Christ. The real task is reconciling conviction of the uniqueness of the Christian revelation with sympathetic appreciation of other faiths, and presenting in humility and gladness the secret of Christian redemption—pointing to a "more excellent way" which does not destroy but fulfills; which invites but condemns not; which does not claim for its adherents an automatic ethical superiority, but which claims to have the authority of the one who said, "I am the way, the truth and the life" and "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life."

(J. W. Sadiq, Bishop of Nagpur)

Communicating The Christian Message Today

Paul Johannes Tillich

Our problem really is, How can one be a theologian today? Because communicating the Christian message is what we all try to do as theologians, ministers, teachers and parents. Our concern is, How can we find the proper language which can communicate the Christian message today? What is that language? Do we have to change the traditional theological language in order to be able to communicate the Gospel today?

Let us first ask, What does the word 'communication' mean? There is, of course, the very external and generally known meaning when the word is applied to the means of public communication. Thus, it means at least three things—information, entertainment and advertising including propaganda. If it is propaganda then a new element is added to the

mere information. Communication in that context tries to impress, and impressing means trying to enter our being, trying to do something with our being.

The Christian message, of course, can be communicated on these same levels. It has been done and is being done. One can give mere information about the teaching of Jesus or the Church. One can also advertise Jesus, as some churches do, like one advertises a new brand of toothpaste. This even can be done in evangelistic terms.

I am not concerned in our discussion with these meanings of communicating the Gospel, but with the real meaning of communication, which is participation, or better, making others participate in the reality and meaning of something which is given. It is in this sense that I speak of communicating the Christian message. This participation can be of a contradictory nature. It can have the character of a genuine rejection or it can have the character of a genuine acceptance. Not all acceptance or rejection of the Gospel is genuine. There are non-genuine forms of acceptance and rejection. In both these cases, communication in the deeper sense is impossible. Those who accept or reject in a non-genuine way cannot become objects of communication in terms of participation. Therefore, every true communication of the Christian message must break through the non-genuine rejection or acceptance. This is the first and, of course, the most difficult task of communicating the Gospel.

Let me put it this way. The ques-

Under the summons of his well-known "Protestant Principle," Dr. Paul Johannes Tillich, University Professor at Harvard, spells out our task of communication — to bring men wholly into communion in the Gospel, not merely to join in using correct symbols. In our witness and sharing, to refuse "to make anything which is less than the ultimate the object of our ultimate concern and devotion," is his marching order for the day in our everlasting battle with idols . . . This article was delivered as a lecture in the Spring of 1959 at the Institute for Ecumenical Studies in Evanston, Illinois, and is reproduced here by kind permission of both the author and Dr. Walter Leibracht, the Director of the Institute.

tion of communication in this respect is to overcome three impediments. The first is that of remoteness. We probably never come into a situation of rejecting an African tribal religion genuinely simply because of cultural and geographical remoteness. Even closer at hand, very few of us who have grown up in a Protestant surrounding will ever come to a point where we reject Roman Catholicism genuinely because Roman Catholicism has never come into the gravitational field of our spiritual lives — simply because of remoteness.

A second reason of non-genuine rejection of Christianity today is based on an enormity of ignorance. I emphasize this ignorance about Christianity, especially in academic circles. I remember a meeting in which a colleague of mine said to the many representatives of non-theological departments who were interested in the problems of religion, "We theologians cannot afford that amount of ignorance about the other departments which you can afford about our field." And there was no protest on the side of the other departments. Of course, to reject on this basis of ignorance is what I mean by a non-genuine rejection. When you ask me who is responsible for this sad situation, I must answer that I feel the churches are largely responsible because they have offered a picture of Christianity mixed with a large amount of superstition, domineering moralistic elements, and in particular, doctrinal fanatic elements. If this picture is given to those outside, then they reject non-genuinely—yes, they can hardly help but reject it.

But those who reject are responsible personally too, because they look at everything in the world merely on the surface, ignoring the reality which pervades all human history and every human life including their own. Even if they know all the informative elements of Christianity,

they will non-genuinely reject it in this very attitude towards the world. There is a term for this third kind of non-genuine rejection, namely a lack of existential participation — if we know, perhaps thoroughly know, but if the reality which we know and reject does not reach us existentially. That means, if it does not reach us in our very existence. I would say that this is the case of many former members of the Christian churches who have turned away or against Christianity; the message has never reached them existentially.

The question of communication therefore in this respect is to overcome the three impediments which I mentioned — remoteness, ignorance and lack of existential participation. The latter is decisive. If you ask me for a method of breaking through the barriers of non-genuine rejection, then I must say there is no method or logical advice which can be given. Everything in the world—every experience in one's life—can have the effect of opening up the human-mind so that it is ready for existential participation. And I would add that if this happens through an evangelistic experience, then I am the last to say that such an evangelistic experience has no value. But if the evangelistic break-through is only an emotional one and not an existential one per se, then it will remain merely transitory in character. Emotion accompanies everything which we experience, but existential participation is much more. It is being grasped not only emotionally, but is the participation of the center of our being. This opening of our whole being can happen in an evangelistic attack. It also can happen through a sermon. I myself am a preacher, though only on rare occasions, and I am aware that this is also an occasion where this opening up does happen, but more often, not.

Now if this is the case, we can say that in order to communicate the Gos-

pel we must show its existential significance — that means, its significance for the center of our human personal life. How can we show this? We can show that the Christian message is an answer to the questions implied in the very existence of man. This is the general answer. I said before that the ways in which a human heart is opened are infinite, but as theologians, teachers and primarily parents, we must show the existential significance of the Christian message to those who listen to us.

In order to do this, we need both a negative and positive approach. Through the positive approach, we will attempt an analysis of man's existence universally and an analysis of the concrete man of today to whom we speak in sermon and counseling; and likewise an understanding of the situation of the very special individual person with whom we have to talk.

What I mean by the negative approach is the removal of all those wrong connotations from the symbols of the Christian message which make genuine acceptance impossible. This means in a summary statement that we must make these symbols understandable as symbols. We all have heard of the approach by the theologian, Bultmann, with the awful word 'de-mythologizing'. This word means that one has to remove the understanding of the Christian symbols as myths which are taken literally. But if the de-mythologizers think they can do without myth and symbol in the language of religion, they will soon be forced to be silent altogether. The reality to which religion points needs the language of symbols.

I would like to replace this word 'de-mythologization' by another equally ugly one, 'de-literalization', which I believe is more adequate. It means fighting against the great fallacy that symbol and myth are parts

of the same world in which we move daily in time and space. The first thing which the communication of the gospel demands is to show that symbols are symbols and not stories which could be reported by a photographer and news reporter. But this is only one part of it. In some cases, we have to do the very opposite of demythologizing—namely, to elevate concepts again into their cosmic and symbolic position. I could call this *symbolization*—that means, making it understandable that they are symbols and nothing else. Let me start with the latter.

I would like to give you two examples. The first is the concept of "Sin." This concept is so central that it includes the whole interpretation of human nature—man's relation to himself, his world, and God. This word which once was connected with a whole set of symbols and myths has fallen down to a moralistic interpretation. It has fallen down into an attitude in which sin is no longer "Sin" but "sins"—plural not singular. There are catalogues and lists of such sins taught to us from early years and we are judged according to our behavior in regard to these catalogues. Now this is a distortion of the biblical meaning of sin—a demythologizing which goes on even in orthodox theological groups who have thus removed and destroyed the great vision of the Bible. In the Bible sin is used in most cases in the singular and is seen in symbols and myths of greatness and inner power as the separation and estrangement of everything human from the original unity of the divine power and everything which follows such estrangement. If you read the first three chapters of Romans for instance, then you have the doctrine of sin which is infinitely separated from the petty concept of sins which is going on in many Protestant groups. Here

I say, 'mythologize again', because the churches by demythologizing the concept of sin have moralized this concept.

The second example is "Church." The Church in many religious groups has become a social club and has lost its mythological or symbolic character as the Assembly of God or as the Body of Christ in which the new era, the new being, the new state of things, is embodied. How distorted or fragmented this concept may appear in the existence of our churches today! Nevertheless, this is the statement about the Church.

Let us come back now to the necessary task of deliteralizing. As I mentioned in my critique of Bultmann's demythologization, it is tragic when religious symbols are drawn down to the level of reality—where we look at subjects and things as mere objects. This level of our finitude or our estrangement, this level in which things become mere things and in which even divine things then become solely objects of inquiry or scientific approach, will lead us to a discussion of whether they exist or not. If we are no longer aware of the symbolic character of the word "God" which points to a reality beyond, then we will soon use it as if we speak of another star in the nebula and raise the question of His existence or non-existence. To speak of God as an object among all the other objects and things is the root of all ecclesiastical superstition, and again it is tragic that those outside to whom we want to communicate the Gospel merely see the Church in the light of such superstition.

Now the positive approach. How can we approach people directly—existentially? I would say first by simply showing them their own human predicament. This predicament, which is always the destiny of man, is more manifest today than for centuries prior. We have in our day a tremendous literature and art in which the despair of man's finitude is expressed. Despair and anxiety is finitude seen from inside. In this same literature and art, in music and painting, we find this human predicament expressed as estrangement from what man truly and essentially is by creation; and here we find also the ambiguity of everything good and everything true, and, on this basis, the awareness of that which we call doubt. All of these things we find today—perhaps more in the so-called secular literature, art and philosophy than within the churches. We also find it in the biblical literature. But mostly the biblical readings are used as official texts rather than as an expression of the human predicament.

It is interesting that today a kind of marriage has taken place between this kind of art, literature and biblical symbols — as given for instance in the book of Job. The latest great success in the theatre was "J.B." by Archibald MacLeish which is a modern transference to our present situation of the tremendous story told in the book of Job.

All of what we today call existentialism can be found almost word for word in the book of Job, Ecclesiastes or some passages of the New Testa-

(Continued on p. 51)

We have neither the resources nor the right to proclaim the uniqueness of the Christian revelation unless we show forth in the life of the church the fruits of that revelation.

(J. W. Sadiq, Bishop of Nagpur)

A Man Who Liked To Climb Mountains

Patterson Keller

This is the story of a man. It is a strange story for the ears of people today for it is the story of a man who climbed mountains and took a great joy in the moving wonder of a stark and beautiful land. He took great joy in people of any sort who came his way. He also had a great and unashamed hate for evil. I say that it is a strange story because it is seldom these days that one comes across a man who is vital and living, and at the same time cares enough to hate what he sees. I have been so used to hearing from and reading about people who apologize for what they are and what they say, that the writings of Hudson Stuck, Archdeacon of the Yukon, breathe like fresh air from the binding of the old "Spirit of Missions."

This is the story of a man who climbed mountains. Hudson Stuck and his party were the first men to reach the top of Mount McKinley, or Denali, as the Indians call it. He took one of his vacations for the purpose of attempting the climb. He had several friends along, both Indian and white. Is it strange that a missionary should want to climb mountains? I think that it is. Is it strange

that this man should want to climb a mountain? No, I do not think so. Hudson Stuck did not go to a far country to tell the people of that country about the Gospel. He went to a far country that he might live there. When a missionary such as this man goes somewhere, it naturally follows that he will tell the people what he knows about Christ. He went to a far country to live with the country and the people of the country. He writes as if the very country had become part of him, so that as he writes, he is not telling about what he is doing, but he is telling about how he is living. Thus his stories do not ring with the hollow sounds of a man doing a grand job, but rather speak of a man who believes in Christ as the Son of God. His stories speak of a man who is living with flavor in a land that he loves. As a result, when he speaks of Christ, not only does Christ come out, but his mouth forms the words from the great coldness, warmth, and space that is the land he calls home.

"I had risen early one morning and had read the Psalter for the day and was struck by the first verse of the first psalm: 'The Lord, even the most mighty God, hath spoken and hath called the world even from the rising of the sun to the going down of the same.' Presently I stepped out of the tent into the midst of the most wonderful transformation scene I had ever beheld. Marvelously rapid as the changes of the weather are at this altitude and in this region, this, I think, was the most rapid of all. The clouds were rolling down the glacier until, even as I gazed, they passed entirely

This appreciative and profoundly suggestive article about the Archdeacon of the Yukon first appeared in the "Alaskan Churchman" of September, 1956, and is here reprinted with permission of the editors. The Rev. Patterson Keller is priest-in-charge of the Good Shepherd Mission, Huslia, Alaska.

from its surface and rolled away from the foothills and lowlands beneath. Glancing upwards, the last wisps of vapor were sweeping across the heights; to left and right ridge after ridge sprang out dazzling in the sunshine; almost at a stroke — literally in a few moments—the wide prospect was clear, and a short while after there was not a cloud visible in the sky. As I stood there and gazed upon the broad scene that presented itself to my eyes, the words that I had just read came back to my mind, 'The Lord, even the most mighty God, hath spoken and hath called the world from the rising of the sun to the going down of the same.' It seemed as if, then and there, commandment had been uttered in heaven, and earth had hastened to obey." ("The Spirit of Missions" Vol. LXXIX, p.20)

These are not words spoken by a nature lover, nor are they words spoken by a man who is painfully aware of himself as a man of God, but they are the words of a man living in a country he has chosen. They are the words of a man who knows his Creator. I have the feeling that writing of the type quoted above could very easily be laughed at today as a liberal's nature religion. I was talking to a farmer sometime back. He was talking about God. The only thing he was able to say was that his son was breaking ground down by the creek on the same field that his grandfather used to put the old team on in the spring. To my way of thinking, that farmer spoke as profoundly as any minister ever could about God. These words of Hudson Stuck's speak in much the same way as did the farmer's words.

"The seventh of June, 1913, will always remain in my mind as one of the most exhausting, fatiguing and distressing days, and at the same time, one of the days fullest of gratification and joy, in all my life; and

as is common with retrospect, the joy swallows up the pain, the satisfaction obliterates the distress." ("The Spirit of Missions," Vol. LXXIX, p. 24)

Hudson Stuck and his fellows reached the top of Mount McKinley in almost complete exhaustion after a hard climb in the rare atmosphere. Hudson himself was so tired that he had to be pulled the last few feet to the top. Yet at a time of great joy, he remembered whose work he was about.

"So, as soon as I was recovered we stood together, shook hands all around and said a prayer of thanksgiving to Almighty God that He had granted us our heart's desire and enabled us to reach the top of His great mountain." (Ibid, p. 24)

The words of Hudson Stuck's which best set in my mind the kind of man he was are these:

"The ascent of Denali was not undertaken in order that the Cross might be placed on the highest point of North America, and a *Te Deum* said there, but when its summit had been reached, it was the most natural thing in the world for Christian men to make some shift to raise there the symbol dearest to them, and to lift their voices in the Church's familiar hymn of praise." (Ibid, p. 17)

People who come just to do a job are usually pretty odious. Here is a man who carried his job around with him. It is a most moving thing to me to think of a man on vacation toiling away at a dream, reaching that dream, and knowing in his heart that God is just as much a part of a dream on vacation, as He is part of the everyday work of a priest.

"Walter took the cross and thrust it so deep into the hard snow at a blow that it could not be withdrawn. Then we all gathered around it and said the *Te Deum*. And surely nothing could be more appropriate to the spot and the occasion than those

grand old words "We praise thee, O God, we acknowledge thee to be the Lord—Heaven and earth are full of the Majesty of thy glory." (Ibid, p. 25)

What is it that makes a man like this leave his position as Dean of the Cathedral in Dallas, Texas, and go to the Yukon? I don't try to put reasons in Hudson Stuck's mouth, but from his writing, I would guess that he was a man who needed to be alive at every moment. It takes a big land for a man to grow, and I would guess that the good Lord had some growth in mind for Hudson Stuck. When a big man does some growing, the country has to either grow along with him, or throw him out. My guess is that the good Lord had some growth in mind for Alaska. It takes a lot of leg to push a pair of snowshoes very far. My guess, further, is that as Hudson Stuck pushed his snowshoes over the miles, he was able to say, "It seemeth good to the Holy Spirit and to me, that I am here."

What is it that is in the mind of a man as he goes thousands of miles by dog sled, or by boat? When a man is one or two days away from people and he stops for the night and boils himself a pot of tea, what is he thinking about? Does he think about what he can do for people? Or is he glad to be where he is and able to have a pot of tea? Perhaps, it is both these things. There is a picture of Hudson Stuck as he sits with his pipe. ("Alaskan Missions of the Episcopal Church," Stuck—p. 114) He seems to have been a man who would sit alone with himself very well. Whenever a man can sit happily alone, it means that at the end of the trail are people who will be happy to see him. I remember myself standing on a little airstrip in a native village, and seeing the Bishop's plane disappear into the distance, and wish-

ing that anybody but me had been left on the ground. It was not long until I found that as soon as several boys liked to come in and have tea with me, I could go it a long time alone. I wonder about Hudson Stuck. From the way he held his pipe in that picture, I would guess he could enjoy being alone because there were people ahead who were waiting for him. I would like to read somewhere what Hudson Stuck thought about when he put out his last pipe for the day and rolled into his sleeping bag. This is one of the most wonderful times of day—the first few moments lying back on the ground before well-needed sleep comes. I can find nothing where he talks about this time of day. Ten pages could be written about one sentence written by such a man as Hudson Stuck over the last pipe of the day. He was more than a man who climbed mountains.

I have done much puzzling over what a missionary is supposed to do when he gets to where he is going. Well, of course, he is supposed to preach the Gospel. Preach the Gospel? There seems to be as many Gospels as there are men preaching the Gospel. One man goes to a place and he seems to think it is his job to be a white man boss and tell the people how to live. Another goes and thinks his job is that of a scout-master. Still another goes and thinks that his only responsibility is to hold divine services on Sundays. What is the answer? Is the missionary's job to take the sayings of Christ and preach belief in Him? Is the missionary's job to take his own customs and traditions that he was brought up on and give those to his people as being certainly the most Christlike way of living found yet? Is cleanliness really next to Godliness? Offhand, it seems to me that cleanliness has nothing to do with Godliness. I have sat up nights, or at least part of a few nights,

wondering about what part of our understanding is really Gospel.

I was very surprised to find that Hudson Stuck was not too interested in the problem of Christ and culture. The problem seemed to give him no trouble at all. He took it for granted that the good things he knew of Western culture were also good for the Indian and the Eskimo. It seems at first as if he were a great man on top of a mountain praising God for the glory of the world. Then at the next moment it seems as if he were a small man ranting against the evils of liquor, or complaining because the Indians were living like Indians in dirty cabins.

"A dance-hall has been set up in the town, where once a week white men dance with Indian women — a thing never tolerated before—and the native girls troop down to this place. There is no good shutting one's eyes to facts. The native youth of this place are growing up, almost without exception, drunken and immoral." ("The Spirit of Missions," Vol. LXXVII p. 382)

Again, speaking of Tanana where there had been great trouble with white men selling liquor to the Indians.

"But as for this place, Tanana, I see only one thing to do, and I want with all my heart and soul to do that thing while there is time. I want to take every healthy child away from here. That is part of my intense interest in the school at Nenana. I want to take every healthy child away from this drunken, lascivious environment to a place where children may be taught to live cleanly, sober lives." (Ibid. p. 386)

When I first read things like this written by Hudson Stuck, my picture of the noble man with his neck bowed into the storm began to fade a little and I began to think of the Pentacostal Holiness groups that I ran

across during my short summer stay in Alaska. It is almost as if he were equating salvation with Western moral standards. But I do not think that such is the case. Stuck knew the Indians and knew them to be a gentle and kind people. This man is the Stuck of the mountaintops. He took great joy in the communion of one soul with another even if that other soul was uneducated and primitive. As he sat around his fire in the evening, he did not need talk. There might have been simply eyes meeting one another that signified words were not necessary. Then an unfortunate thing happened. These simple people met the white man in greater numbers. (Simple is the wrong word. The Indians are no more simple than we are. Perhaps it is that they will trust more quickly than the white man who has become more cynical.) When these Indians met the white men, there were many things they gained such as more food and clothes. They were able to raise their standards of living a little by buying such things as outboard motors and guns. However, when these Indians met the white man there were also things they lost. As man becomes more sophisticated in good, he also becomes more sophisticated in evil. There is plenty of evil in the Indian civilization, but they know how to take care of that pretty well. However, when the white man brings sophisticated evil to these people, they go almost crazy. Soon sickness came along with the drinking. It was not long until the death rate began to outdistance the birth rate by a good bit. So it seems to me that Hudson Stuck was not just ranting against immoral practices; he saw a fresh people being driven to death by his own countrymen. Wherever the white man went, there seemed to follow rioting, drunkenness, and sickness. The white people seemed to take it

for granted that they would swallow up the Indian people, that God ordained for the stronger races to prevail and drive the weaker to extinction. Stuck seemed to feel that each people had a definite contribution to make to the Kingdom, and that each had a land and a promise that their roots should go down deep. When one people undertook to take this hope and promise away from another people they had best look out, for they were dealing with God. Stuck was unashamed to say that where liquor contributed to the loss of promise and hope, it was a grievous sin.

"We face in this particular place the extinction of the native race. I know there are those whose equanimity will not be disturbed by this prospect. I know there are those who with the evil records of the past in their minds will calmly tell you that the gradual extinction of the Alaskan native is inevitable throughout the country. My whole soul revolts at that cold-blooded conclusion.

"What reason, then, is there for this gradual extinction? He is mild and gentle in his nature, without any trace of the warlike propensities of the aborigines of North America generally . . . For untold centuries he braved the rigors of this country, and wrung a subsistence out of it, when he had no implement but a stone axe, no weapon for the chase but a flint-headed arrow and spear . . . Now with all the advantages of guns and tools, with improved conditions of

living, with a varied diet, with more or less medical care and supervision, with schools and churches, he is dwindling.

"Taking it in the large, there is just one answer to this inquiry; one answer that applies wherever there is reason to make it. The cause of the dwindling population is the use of intoxicating liquors, and the debauchery and disease that follow that use." (Ibid. p. 384)

I am beginning to wonder if this man Stuck does not have a whole lot to offer. I have laughed at things like this and called them simple moralisms. However, hearing these words from the man who liked to climb mountains, I begin to wonder. Paradoxes are in fashion now. Life seems to be a matter of adjustment. Everybody is lonely, particularly in crowds. I read these new words and get sort of excited about them, but then I wonder again and go back to the things my folks taught me. I have read a little about theology, I can talk about it, and I think I realize its importance. But when I come right down to it, there are precious few things I know. One or two of these things seem to go like this. It is better to be honest than dishonest. It is better to help life than to destroy it. It is better to love responsibly than to go about mating like a rabbit. Now what kind of theology there is mixed up in these small statements I do not know, but it stirs my heart a little to think that Hudson Stuck sees it as the stuff that can break or

"Without man and without human freedom God cannot and will not establish His Kingdom, which is of necessity human as well as divine in character, and here we have a truth which man must pursue to the very end. Nothing in this world can arrest its progress, because God Himself wills that man should completely fulfill his freedom and come through liberty into the divine fulness."

(*Nicholas Berdyaev*)

give life to a civilization. In his eyes drinking and immorality become more than just sins; they become the agents for turning a man and a nation into something they are not, thus causing the man or the nation to deny its hope and its promise — something that is given and maintained only by God.

I think that such a conception of morality, if I have understood Hudson Stuck correctly, is a great conception and is worthy of the man who sang the *Te Deum* from the highest point in North America.

At first it was hard for me to see how the bearded, romantic man who climbed Denali was the same man who was talking about moving all the Indian children because they were acting like Indians. Now I see how they are very much the same man. It was precisely because they were Indians that he wanted to move them. He wanted to take them somewhere with white people, yes, but so that the white people could teach the Indians a reverence for the old ways of their fathers—to help them keep what is good for their past, and to give them learning to select what is good of the future.

It would be well at this point to give a small idea of what Hudson Stuck thought to be the most important part of the Gospel when he came to some natives for the first time.

"I am careful to sweep all their devils away once and for all; I take the devil out of the wind and storm, I take him out of the sick, I will not leave even a paltry sprite to tear their fish nets and spring their traps.

God's world and not the devil's world—that is the burden of my preaching; I think it always was the burden of my preaching. Over and over again, with simple dogmatic statements repeated, in the same order, as nearly as possible in the same words, with an effort to leave something definite behind that shall not be lost in the vagueness of general recollection. Then comes the moral law. The primary commandments as they apply to them, the commandments against murder, impurity, theft and lying with the obligation of the day of rest and of the sacredness of God's name are gone over in the same careful way." ("The Spirit of Missions," Vol. LXXVI, p. 214)

I don't know, perhaps I am barking up the wrong tree, but this seems like pretty clear stuff to me. Here is the man on top of the mountain talking about his God, yet he knows he is sitting down with six Indians trying to hold on to a tin cup full of scalding tea, and at the same time trying to get his lips close enough to the hot tin cup before the liquid inside freezes—he knows where he is, and he knows the God he is talking about. It is hard to gulp tea and have people know that you are talking about God. Hudson Stuck could do this.

He was a man who liked to climb mountains. He liked people and hated what he saw. It has been some time since I have met a man with the courage to hate what he saw. He certainly was a man who liked to climb mountains. But he was more.

(End)

The Christian Church does not HAVE missions — it IS one

Nationalism, Heresy and Reconciliation

Much has been written—and said—of the situation in Africa, of its historic, economic, political and religious background, of the reasons for our present confusions. We can in this statement only present the fundamental issues with which we as Christians are faced, stating them on the authority of many years of missionary activity within both African and European communities.

In our situation both European and African experience a certain "lostness", a lack of stabilising reality of

The average American's image of Africa is being rapidly and completely changed these days. From anachronistic conceptions of "dark continent", inscrutable savagery, his attitudes are converting: from that of the patronizing exploiter and curious tourist to that of the mature student of a continental emergence into modernity. Africa is no longer far away, but here among us all, and for keeps . . . This article consists of a major excerpt from the statement issued in the summer of 1959 by the Executive Committee of the Christian Council of Northern Rhodesia, prompted by the issue in Central Africa of the increasing Federal powers within the Federation of Rhodesia and Nyasaland looking towards full autonomy in the British Commonwealth of nations. The Council's stand is a clear opposition to this trend until and unless it takes place based upon the full consent of the majority of the people within the Federation. "It is by this time generally accepted that the majority of Africans are opposed to Federation as it now stands and as they believe it may develop".

abiding human relationships and of a firm social and political framework in their communities—and seek reassurance and security. As a result each race tends to base its attitudes towards the other upon a series of half-truths—half-truths which are tenaciously held and are highly resistant to logic because they perpetuate the self-interest of each group.

"The African"—according to prevailing European opinion.

The African, it is asserted, is still "the primitive savage" who needs governing, protecting (from himself), and "civilising." (A standard comment descriptive of his attitude is: "If you want to know what the African is really like you should see how he lives in his village.") Hence, it is held, the African needs the protection and tutelage of the "civilised" white man — and it is necessary therefore to maintain the white man's dominant and privileged economic, social, and political position. A further development is expressed in the self-righteous cry: "Look at all we've done for these people"—which in turn justifies the complacent European attitude that enough is already being done for the African. The majority of European political thinking within the Federation is squarely based upon this ideology. In its extreme forms it expresses itself in the euphemism of "separate development" and the appeal to European racial solidarity on the narrow front of self-interest. In its more moderate—and much more widely-spread form—it expresses itself in the principle of "gradual evolution"—which in practise up to the present has meant the authorisation of African social, political and

economic emancipation only at a pace and to a degree acceptable to the majority of Europeans. This pace has been and is still unacceptable and frustrating to the African people: and because it is governed primarily by racial discrimination and the European's fear of losing his privileged economic and social position rather than by the dictates of reason and justice it cannot be acceptable to the Christian Church.

We should, of course, also be aware of the opposing myth by which a small minority in this country and a larger number of people in other parts of the world are considerably influenced—namely that of the African as "the noble savage", whose every instinct, tradition and wish is automatically and uncritically to be accepted as valid and good. The African is as much subject to sin as his European brother. However much his former isolation from the rest of the world may have preserved a pattern of social relationships within the family and the community which we might well envy, he is now rapidly moving away from the isolation of the rural environment which made this possible. His claim to be accepted as a member of a Westernised industrial society demands of him a willingness to accept the general norms of right behaviour in that society, however much his own cultural influences and traditions may ultimately colour and mould them into something truly 'African'.

"The European"—according to prevailing African opinion.

This goes back at least to the beginning of the African's contact with the European in industry and commerce—whether here or elsewhere. His understanding of the Gospel was inadequate to enable him to relate the Divine injunctions to the challenges and tensions of urban life, and to prepare him for the experience that

Christianity and a white skin were not synonymous.

In any case being removed from the old security of the tribal framework the African too seeks for security, for the resolution of his uncertainties. To this must be added his disillusionment at the un-Christian attitudes of many Europeans, and his bewilderment at being involved in such a rapidly developing social, political and economic situation. And so the ideology has developed which shows the European as an oppressor, as someone only interested in the perpetuation of European privilege at no matter what cost to the African, as someone not to be trusted but only (more and more grudgingly) obeyed. In turn this encourages the African in his "black nationalism", which provides both unity for the present and the hope of self-government in the (not-too-distant) future.

We would contend that the thinking and actions of the majority of our Europeans and African citizens are controlled, or at least predominantly influenced, by their involvement in these ideologies. Expressing as they do only some elements of the total reality of our situation, their existence constitutes the gravest single impediment to the establishment of workable relationships between European and African. Christians of both races operate in the spiritual and psychological "no-man's-land" between these two myths. If the African Christian moves toward the European, in obedience to his Christian calling, he challenges the myth of his own people. They tend to reject him as an "informer" or "collaborator"—and he thereby loses his immediate influence over them. Similarly, the European who seeks to identify himself with the legitimate aspirations and grievances of his African fellow-Christians challenges the European myth and the same process of rejection by his own racial

group begins. Just as Abraham was called of God to go out from among his own people into a strange land, so the European and African Christians are called to go out from among the myths of their own people into a strange and dangerous land of common work and witness and life. Few so far have been willing, or have been granted the grace, to do this as much as they might.

It must be emphasized again that there is sufficient truth in these ideologies to insure their acceptance by mass opinion in both races. The African myth about the European is unreal in that there are now, and always have been, a minority of Europeans who measure up to the challenge of their Christian calling in this situation and bear a right witness in their relationships with the African. Indeed, more and more Europeans are coming to have a better understanding of the necessity for a relationship with the African other than that of master and servant. The European myth about the African is also unreal in that the "primitive savagery" of which the African is accused lurks underneath in every human. Western man has become prey to it in two world wars and in the contemplation of a third one, with all the horrors of nuclear warfare included. The African has no monopoly on savagery, any more than the European has on civilisation. And the proven ability of those Africans who have been given the opportunity to absorb and to profit by academic or technological education and training is a convincing answer to those who would deny them the opportunity on the grounds that they are by nature unable to take advantage of it.

The Isolation of African Nationalism.

A bigoted form of nationalism—whether black or white—with all its implications of injustice and discrim-

ination, is embodied in the racial myths described above. This in turn leads to an emotional rejection of the legitimate claims and assertions of the other racial group. But much more attention needs to be paid to the legitimate aspects and expressions of African nationalism and to the means whereby its dynamism may be guided into creative and productive channels. The strong bonds of blood and tradition that hold a people together are not in themselves evil, though they may be exploited for evil, or directed positively towards good. The arrival of the European in this country, and the benefits which all citizens have in varying degrees derived therefrom over the past 100 years, is part of God's Providential pattern. But it may also be part of this same Providential pattern for African nationalism to arise as a means of expressing the growing unity of the African peoples, to enable them to obtain their full legitimate share in the management of their affairs and the removal of economic, educational or other disabilities resulting from racial discrimination.

In general, it is fair to say that the attitude of Government and indeed of most Europeans—Christian and otherwise—towards the African Nationalist movements has been one of suspicion and distaste. The very words "African nationalism" conjure up for the average European a vision of the deprivation of the rights and privileges he at present enjoys, together with the whole Devil's chorus of racial phantoms. Another factor has been the absence, in the development of colonial government, of the concept of "Her Majesty's loyal opposition". The result tends to be that any opposition to Government by Africans is regarded *ipso facto* as subversive. Although, in Northern Rhodesia, the African National Congress is accepted as a legitimate pol-

itical party, its leaders are often regarded as unscrupulous and unreliable agitators who do not reflect in any degree the aspirations and convictions of the African people. There are, in fact, instances in our situation where African political leaders have truly expressed the mind of their people.

The "fragmentation" of the African political community is generally regarded by the European as desirable and comforting, an expression of the historically successful doctrine of "divide and rule" and an indication of the incompetence and immaturity of African political thought and action. If there is to be stability and progress in our country, the first essential is for the two principal racial groups to come to a common understanding of each other's problems and aspirations. In order for this to happen, Africans need strong leadership, which must be dealt with responsibly, given the recognition it deserves and permitted to share effectively in the formulation of government policies and programmes.

There are some signs that this period of "fragmentation" is coming to an end, and that there is a general movement towards integration and unity in order to present a common front on the problems of 1960. We should be ready to extend to any leadership which may emerge as a result, the hand of understanding and fellowship, and to offer our help in building a bridge between it and European leadership in Government or elsewhere.

We do not believe that African nationalism can be ignored or lightly dismissed. The tide of consciousness of African unity is rising throughout the whole Continent, stimulated and encouraged by those states which have already achieved self-government, or are on the point of doing so, as well as by a large section of

world opinion. This is an historical manifestation of a fundamental urge towards nationhood. We must accept it as one of the most significant factors in our present situation; we must seek to understand it and to direct it towards the development of our country. To attempt to repress it—or to ignore it—is we believe at best unwise and at worst un-Christian.

The Travail of the European.

While we do not accept, on moral grounds, the resistance of Europeans to the African's legitimate claims, we must understand the human fears which lie behind it. Many Europeans in the urban areas are immigrants from Great Britain or the Union of South Africa and have made their homes here. Their children have been born here, and know no other country as home. Many of these children are now beginning to form a "second generation" of workers. These families have rooted their lives in our country, and will, most of them, continue to live here if political and economic conditions permit.

These people are in a real sense the victims of all the forces—historic, economic and political—which have produced the present situation. Heavy demands are now being made on them to acknowledge an emancipation of the African which they fear (rightly or wrongly) will progressively crowd them out of their present position and radically change their situation from that of the dominant minority to that of a dominated (and not too well-regarded) minority—and will possibly deprive them of reasonable chances of earning an adequate livelihood.

It is not for us to assess praise or blame, but to point to the facts as they are. And, as we sympathise with the legitimate demands of the African for the removal of racial discrimination, so we equally sympathise with the present travail of this

large group of Europeans and with their legitimate claim to consideration in any decisions that are made in the economic or political fields.

The Materialist Heresy.

The unreal European thinking concerning the African, within a predominantly materialist and sub-Christian climate of thought, has produced the widely-held theory that the tensions between the races, and the satisfaction of African nationalist aspirations, can be resolved by economic measures aimed at increasing the prosperity of the country as a whole and providing the African with more spending power and the means of satisfying it in consumer goods. This heresy, with its denial of the need for satisfying the spiritual and psychological needs of the African for self-expression, for responsibility within the community and the state, for equality of educational and other opportunities of advancement, is an insult to his nature as a child of God, of equal value in God's eyes as the man of any race. It should have been more openly and adequately condemned than it has been. Materialist society, in East or West, may be dedicated to the proposition that man does live by bread alone; but our Lord's words declare it to be a blasphemy; and history proves it to be wrong.

The Ministry of Reconciliation.

The lack of a broad and deep relationship of confidence between European and African presents a fundamental challenge to the Church's work of reconciliation. In the power of the Holy Spirit we must provide the means of developing right relationships among our citizens, at the deepest level of their lives.

First, we should use more than we do the dynamic of prayer. We need a great and steady volume of prayer to go up for the healing of the dis-

cord between the races; we need to pray for individuals, for political parties, for Government, for all those in positions of power and responsibility in the nation, both African and European. We must lift them up in prayer, and carry their travails on our hearts to the throne of heavenly grace.

This prayer, if it is faithful, must issue in action. And above all, it is bound to issue in the desire to meet together in fellowship. African and European Christians can meet for worship, even with the lack of a common language; prayer and preaching can be interpreted, and we have already enough of a common store of hymns and tunes that can be sung simultaneously in English and a vernacular. We can meet for the celebration of the Lord's Supper, to share together in a common remembrance of the Passion and Death of our Lord Jesus Christ and in the Bread and Wine that are the covenanted assurances of our abiding in Him, the true Vine.

But, in addition to the meeting of Christians for worship, and for open witness in this way to their common faith, our ministry of reconciliation demands that we provide a common meeting ground for those sections of our community who have otherwise little or no contact. We are called to break down the myths which imprison both African and European — and to do this we must call them to meet, to expose their fears, and to find their common interests and their common humanity. And so we must seek to find the way to bring the differing groups together, in the name and in the power of our Lord. In this way we can contribute to a better understanding of each group's aspirations for themselves and for their country. (End)

"In Their Own Homes They Are Homeless"

Central Africa is now a broken field, devoid, save in the Moslem sectors, of religious, cultural or political defenses of any consequence. It had no history with which to oppose the white settler, missionary or soldier; it is an easy mark now for any stranger professing friendship, because, while it now possesses modern aspirations, it has no clear idea how to achieve them. And what makes the new African an even easier target is his almost total spiritual disorientation.

The new class in Black Africa is a lost generation. The bulk of its members went to mission or public schools, acquired a smattering of modern knowledge, drifted into the shantytown life surrounding the big cities. They became clerks, working within sight but not reach of the bright, full life. They learned to despise their own tribal culture and to envy and resent the white man's culture. They now belong to neither the one nor the other.

It is heartbreaking to hear their oratory—passionate, bitter, idealistic. Because, as it pours out in unquenchable torrents, the listener slowly understands that the talk is wind to fill an aching spiritual vacuum, concealing the awful fact that, except as separate individuals, they have no meaning; for they cannot relate their own lives to a greater, a general collective meaning, as all men must if they are to know who they are in the world.

They do not know where they are going because they do not know where they have been. They have repudiated the tribe; yet there is nothing else.

So, in that "pan-African preparatory conference" in Leopoldville they have sought, with the gossamer of words, to spin a reality for themselves. They have talked of the "African personality" in the world's congeries of forces; they have talked of an "African neutralist bloc."

The talk is a hangover from the old assumptions—that with colonialism gone, something new would arise, something strong and fresh, identifiably African.

But, apart from the old and impossible tribal life, there had been only negativism—protest and resentment. Now that the hated alien authority is gone, so are the ties that bound them together and gave them a sense of common meaning and purpose. They can escape reality no longer; they are gazing with wild and frightened surmise at the vast void before them. In their own homes they are homeless.

(*Eric Sevareid*)

A MATURE MINORITY

(Continued from p. 6)

to quite similar conclusions: the very fact that the Church in the diaspora is in an extremely exposed and endangered position, the fact that such a church and its "raison d'être" are constantly called in question, the daily experience of judgment and grace, the suffering and the miracle

of survival—all this belongs to the very essence of being Christ's Church on earth. Such a Church knows that it has an "interim character," it does not settle down but it is on the way as the pilgrim people of God, the "aliens and exiles" who look out for the day of the return of their Lord, when finally the saints will be gathered from the four corners of the

earth, from every nation, from all tribes and peoples and tongues. Therefore, "the diaspora situation is not the deplorable exception but the normal situation of the Church in the world" (Gerhard May), the diaspora is "the modus of the existence and mission of the Church" (Gottfried Niemeier). The full significance of this search for a theological understanding of the diaspora situation will only become apparent when the narrow national and confessional context (e.g. the situation of the few German Lutherans in an English-speaking Catholic country) is left behind and when the real diaspora situation of the Christian minority is a Hindu or Marxist country is envisaged.

But we should not only look at the large national, continental or world scale. The Church lives and witnesses primarily on the local level, the level of concrete social contexts, such as neighbourhoods and work communities. It is then that we see the great relevance of this theological interpretation of the diaspora situation of the Church for the present-day study on the apostolate of the laity and vice versa. H. H. Walz said that he "often wondered in recent years whether it has not been a mistake to concentrate the doctrine of the Church so much on its being gathered. I think that the Church will appear to be gathered from the four winds of the earth only at the end of history as we know it. For the time being the Church is not a gathered community, but, to use the paradoxical phrase of one of the Reformers (Melancthon), 'the community of the dispersed'. Without dispersion there is no savour. It is the layman, not gathered in the church building, but busy everywhere in the world, who must truly represent the Church as an element of stimulation, of creativeness and criticism, as a challenge demanding response which means life for the world."

The remarks of a Catholic commentator on the German Protestant writings about the diaspora point in the same direction, "The theology of the diaspora is the theology of the single, both of the single Christian person and the single Christian congregation in the dispersion." Such a theology of diaspora is a welcome middle way between the one-sided individualism and subjectivism of Protestantism (because the single is here clearly recognized as the member of a whole) and the equally one-sided objectivism and generalization of Catholicism (because the whole of the Church is here clearly recognized as a body of many single members). The commentator uses the old designation "kyriake" (belonging to the Lord) in order to state the right relation between "ekklesia" (the Church when it is convened to be the assembly of God) and the "diaspora" (the Church when it is sent out into the world). "Just as the 'kyriake' also the 'ekklesia' belongs to the Lord . . . ; it is the 'ekklesia tou kyriou' and the 'ekklesia kyriake'. This however is the real concern of all attempts to see the theological significance of the diaspora; also the Church in diaspora belongs to the Lord in its being sent out, being scattered and disseminated; it is the 'diaspora tou kyriou' and the 'diaspora kyriake'. The Church as the 'kyriake' appears now in its double form, i.e. as 'ekklesia' and as 'diaspora'; whether the Church is gathered or sent out, always its faithful members belong to the Lord and are his Church." "Just as the body exists not without its members and the members only in relation to the body, so there is also no 'ekklesia'. The 'diaspora' is therefore part of the ecclesiology."

Recently the use of the term "diaspora" for ecclesiological considerations has been strongly criticized by the Dutch scholar W. C. van Unnik. Based on a study of the self-under-

standing of the Jewish diaspora and the use of this term in the New Testament and early Christian writings, Professor van Unnik believes that in I Peter 1:1, "diaspora" does not designate the Christian Church. In order to designate the fact that Christ's Church is spread all over the world, the early Christians used the term "katholike" and not "diaspora." Also the fact that the Church is a "pilgrim people" and a group of "aliens" and "exiles" is not to be related to the idea of "diaspora" but must be related to the gathering of God's people. Thus "there is no relation between 'diaspora' and 'Church' as is often suggested, but only an opposition . . ." "One is therefore entitled to ask the question whether it is desirable to operate with the term 'diaspora' in the modern ecclesiology. According to the biblical and old Christian usage of the term the scattering is not characteristic of the Church and surely not its normal form of existence." — This is a much needed caution. It is indeed dangerous to say that the Church is diaspora, and it is definitely wrong if such a statement should devalue the gathering of God's people for worship and corporate life, witness and service. The gathering from, and the sending out into, the diaspora situation belong intimately together and are an essential polarity for the understanding of the nature and task of the Church, as will be stated below. Van Unnik's argument attacks a wrong use of the term "diaspora" and the generally accepted and perhaps wrong exegesis of two or three New Testament passages. But it does not invalidate the main concern of the present-day attempt to understand the ecclesiological significance of the fact that both the greater number of individual Christians and the greater number of churches have normally to live and witness in a diaspora situation.

Here, then, lies a second challenge to the churches in Asia and through them to the Church Universals that we do not yield to the temptation of outer or inner emigration from our diaspora situation in the world; that we accept our vocation to be aliens, exiles and a pilgrim people; that this diaspora situation become for us a constant reminder of the fact that our Lord has not only called us out of this world to be with him, but that he has also sent us out into this world to witness and serve with him.

3. *The cosmic dimension of Christ's victory*

A church which says "yes" to its minority situation and which resists the temptation to emigrate will come to a new apprehension of a small but extremely important biblical term: "ALL." All are under the judgment of God. Christ died for all. He is now the hidden Lord who serves all. And all will behold his glory. A Christian minority in the diaspora is less tempted than a rich majority church to be so busy and fascinated with its own works and institutions that it becomes blind to the mighty acts of God's judgment and grace in the midst of "secular" history. When some of the best minds among Asian Christians planned the programme for the All-Asia Christian Student Conference in Rangoon (New Year 1958/59), they put at the beginning three lectures with the following subjects and in the following order: "What is God doing in this revolutionary Asia?", "What is God doing in the faiths of men?", "What is God doing in the life of the Church?". This came as a shock to many of the students. Many of them had grown up in an exclusive pietistic environment and believed, therefore, that the Christian message is judgment and salvation in Christ only for individuals and that it has nothing to do with the creation and redemption of

the Asian world. They keep their hands off the world's affairs.

But the leaders who spoke most forcefully about Christ's Lordship over the world were Asian Christians who apparently knew something of the second conversion needed for each Christian, the conversion with Christ to witness and service in the world. Here is what M. M. Thomas, the Associate Director of the Christian Institute for the Study of Religion and Society in India, said in Ramgoon, "It is through my concern with politics and social life that I have come to recognize that theology is relevant." After describing the political, economic, social and cultural changes in revolutionary Asia, he continued, "This dynamism has brought with it a new feeling — a feeling that tragedy is around the corner. Static society interprets history as fate—you accept it and resign yourself to it. But dynamic society contains within it a sense of freedom as well as tragedy." The Asian revolution is thus raising the most fundamental religious questions. Therefore, the old religions are put to a severe test and must awaken themselves to the formulation of a new theology of society. And for the same reason many hold the view that the Asian revolution will bring about the new Utopia through a process of painful self-redemption. "It is here that we have to understand more deeply the person of Jesus Christ, and it is here too that the Bible becomes very relevant . . . God, who is the Lord of this world, is also the Lord of the Asian Revolution . . . Christ is here present, creating, judg-

ing and redeeming . . . If we believe the truth of this and the relevance of this to the world, then we can understand our mission . . . : We go out into the world where he is King, though hidden, and move towards the day of his open reign." And "if Christ is the Lord of the Asian revolution, we have to discern how he is judging and redeeming this revolution." M. M. Thomas then went on to analyse the origins of the new dynamism. "The Asian revolution can be interpreted both as a direct and indirect impact of Jesus Christ on Asia," and therefore it is in a sense "a preparation for the Gospel." This does not mean that the Asian revolution would result in more and more people accepting Christ. The point is that the choice between Christ and anti-Christ has become much more inescapable, because so many of the things for which Asia fights today (science, personal human rights, etc.) are questions which have to be answered without ignoring Christ. "The more I study social questions in India, the more I feel that in every sphere the non-Christian has to face the question, 'What do you think of Christ?' — which is really the preparation for the Lord . . . The Church, through her mission, has to make this choice an inescapable one. People have to be confronted with this choice, by the preaching, the fellowship and the service of the Church."

In this true prophecy or misguided imagination? Before making a quick judgment, let us listen also to such a sober observer as the late Professor Walter Freytag, who wrote after a re-

An aged man, whom Abraham hospitably invited to his tent, refused to join him in prayer to the one Spiritual God. Learning that he was a fireworshipper, Abraham drove him from his door. That night God appeared to Abraham in a vision and said, "I have borne with that ignorant man for seventy years; could you not have patiently suffered with him for one night?" — *The Talmud*

cent visit that Asia is on the way to search for its own way. And this yearning for the 'own way' is essentially the question about the new criterion, an ultimate norm and conscience which is binding for all. For the dilemma of Asia is that it lives today simultaneously under many different norms. And also, the Western civilization which overflows modern Asia does not provide this ultimate norm. But here lies the crucial role of the Christians in this new Asia: (1) by choosing a new religious relation, they have said 'no' to the old norms of Asia in a more radical way than other Asians; (2) they also have a quite peculiar relation to the West because they know of the lasting mark of the Gospel upon the whole of Western civilization, which is now coming over Asia; (3) nevertheless, they are more and more conscious of being Asians. "Based on these facts . . . one can indeed say that the Asian Christians stand at the very focus of the Asian problematic." Walter Freytag pointed here, although much more cautiously, in the same direction at M. M. Thomas.

The attempt to discern the hidden presence of the Lord in the midst of the Asian revolution is a dangerous undertaking and this way might easily lead into heresy. But if there is any truth in this vision, the whole Church must listen carefully to such prophets because their hints have deep implications for our understanding of the Church and its task in world-history. The cosmic dimension of Christ's death, victory and service comes into the picture, and the few who confess the Lord stand in the very focus and heart of these cosmic events. Ethelbert Stauffer says in his "New Testament Theology" that in the development of Paul's theological reflection we see "two historically necessary steps towards the unfold-

ing of the secret of Christ, steps that are valid examples for all time," "the movement of theological concentration," most clearly expressed in the Epistle to the Galatians and "the audacious and unheard-of movement of expansion," which maintains that "the coming of Christ is either the centre of our conception of the world, or it has no place in it", as it so clearly expressed in the Epistle to the Colossians. Stauffer then adds, "Paul had a multitude of important disciples. But none of them really understood Galatians until Luther. The Colossian legacy for the theology of history no one has really entered upon yet." Are we now on the threshold of a deeper understanding of Christ's victory and, related to this, of a deeper understanding of the relation between Church and world, Church and history, Church and the ends of earth and time? And are we in this realm to expect new insights from the Christians in Asia?

Is this indeed a third challenge to the churches in Asia and, through them, to the Church Universal? That our minority situation and perseverance in the diaspora must lead us to a deeper apprehension of the cosmic significance of Christ's victory? That we come to a deeper understanding of what the world is and therefore also of what the Church is? That, in the light of this, our mission in God's world recovers the sense of urgency which characterized the life of the early Church? And that we recognize again our place at the focus of world history?

4. Dimension and intention

The tiny Christian minority living in a diaspora in the midst of Asia is set there in order to make the choice between Christ and anti-Christ inescapable for the new Asian nations. How are these weak churches going to fulfil this mission? They cannot

even support and continue all the missionary activities and missionary institutions which were started by Western missionary societies.

But many Western missionaries who had the sometimes exasperating privilege of working in modern Asia have made a great discovery (and this discovery is now being made by many of the Asian churches themselves): when through outer and inner circumstances they were prevented from realizing all their bright missionary ideas and had to cut down or even stop their well-meant missionary activities, they saw that their mere presence (if it was really a Christian presence!) had meaning and was perhaps more important than all their activities. They discovered that in the life and mission of the Church the Christian dimension, with its spontaneous "radiation," is equally or perhaps even more important than the Christian intention with all its deliberate Christian activities. "The whole of the Church has a missionary dimension, though not all of it has mission as its primary intention. Thus, the Church's worship, the perpetual liturgy in which she is joined to the worship of the heavenly hosts, is directed wholly to God for his glory; and yet it has a missionary dimension and may, in certain circumstances (as for instance in the Church of Russia today), be in fact the most powerful possible form of witness" (Lesslie Newbigin). Similarly, the whole life of a Christian has a dimension of sacrificial worship (Rom. 12:1-2), but we are not called to do everything with a primary worship intention.

This distinction between the dimension and the intention has been blurred in the Western Christendom situation (and, therefore, in many traditional ecclesiologies). The Church became so mingled with society, it conformed itself so much to the moods and criteria of the Western

world, that Christians lost their distinctive dimension. To be a Christian came almost exclusively to mean a set of intentional activities: going to church on Sundays, helping in organized evangelistic activities and joining in planned Christian service. The mere existence of a Christian community in the midst of a society lost its power and force of "radiation." The Church was no longer a sign, but an interest and often a pressure-group. Where this happens, the specially trained and full-time employed church worker comes into the forefront. He is the specialist and will soon be regarded as the functionary to whom the Church has delegated its ministry and mission. And the laity will at most be the active "hands of such functionaries."

This conception of the Church, which is reduced to intentional Christian activities and the work of church functionaries and their helpers, has been exported to Asia and Africa. Many impressive missionary institutions and the whole variety of centralized missionary activities have been built up — often at the expense of the all-important growth into maturity of individual Christians and local congregations outside the mission station or the church centre. The weakness of such an approach was long ago uncovered by the prophetic writings of Roland Allen, especially by his little-known manifesto on "Mission Activities Considered in Relation to the Manifestation of the Spirit." Today, when in the new Asia Christians can no longer ignore their minority and diaspora situation and when missionary support from the West must often be cut, the weakness of such a crippled conception of the Church becomes so apparent that we are finally able to understand Allen's prophesy.

But the present-day church situation in Asia shows not only the weakness of a Church reduced to inten-

tional Christian activities, it shows also the power of the Holy Spirit which manifests itself in normal life and worship, in spontaneous witness and service of individual Christians and Christian communities. The other, specific, dimension which communion with Christ and looking forward to his coming give to all we do and are, becomes apparent. And it is through this dimension rather than through many intentional evangelistic or service activities that the Church fulfils its task of making the choice between Christ and anti-Christ inescapable for the people among whom it is placed. The Church and its members become a sign, they are effective through their mere presence and not only through what they do intentionally. Walter Freytag reports about his many conversations with newly-converted Christians in Asia: "When we ask them why they have become Christians, no answer is given more frequently than the following, 'Christians have another life.' Thus one has made the decision for entering in a life, a present reality with which one was confronted while meeting Christians . . ." This other life is not in the first place a different moral behaviour, or certainly not only the moral behaviour alone, "but it is another way of life, a life in another dimension, a life which stands incontestably under another norm, even if this norm is not obeyed, a life in which another power is at work, which finds expression perhaps only in signs, but always again in a surprising way."

As soon as the primary importance of this dimension in the life and mission of the Church is seen, the laity come into the forefront... It is in and through their costly choices and decisions in their daily life and work, that the Church grows into maturity and fulfils its essential mission. Those set apart for a special ministry in the Church are now no longer considered

as the functionaries of the Church. They are recognized as those who are given to the Church in order to discern the gifts of grace bestowed on each member of God's people, in order to harmonize these gifts of grace and let them flourish so that the whole people is directed towards the work of service (Eph. 4:11-12).

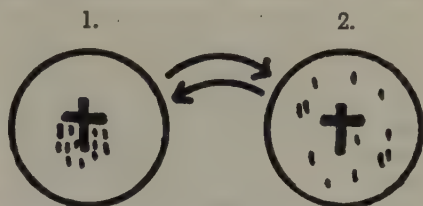
Insistence upon this dimension should, of course, not be misunderstood as a devaluation of intention in the Church. Christ has asked from us quite definite things and we learn to discern that the Gospel presses concrete demands upon us. Such things we must deliberately set out to do. For dimension and intention belong inseparably together in the life of the Church. Without its specific dimension the Church cannot fulfil its essential mission, even if it is a very active Church. But without deliberate obedience to the inwardly felt demands of the Gospel, the specific dimension soon fades away. The intentional setting apart of periods of worship each day and week may and should indeed give our whole life a dimension of worship, and the intentional participation in evangelistic activities can and should give to all we are and do the dimension of witness.

This, then, is a fourth challenge to the churches in Asia and through them to the Church Universal: that we see again the primary importance of the Christian dimension in the life of the Church and its members; that we recognize, therefore, the all-important need for local congregations and individual Christians to grow up into maturity; that, consequently, we examine the intentional activities of the Church and the work of set-apart ministers with the criterion: do these activities help or hinder the growth of a mature Church whose whole life has such a specific dimension that it radiates

sponstaneously?

5. *The city and the salt*

In the ecumenical conversation about the nature and task of the Church some illuminating polarities have been suggested for our understanding of the inexhaustible richness of the mystery of the Church: Catholic/Protestant, institution/event, institutional/charismatic, etc. Our ecclesiological reflections based on the present-day Asian church situation lead to still another polarity in the life and mission of the Church which has been too much neglected so far and which is illuminating for the Church of all ages and places: *the polarity between the Church as the city on the mountain and the Church as the salt of the earth*. This polarity is not identical with the distinction between "dimension" and "intention" in the life of the Church, nor should it be equated with any of the above mentioned traditional ecclesiological polarities. It can best be expressed in the following diagram:



1. The city on the mountain: God's people convened
2. The salt of the earth: God's people sent out

On the left and the right is shown God's world which received a new centre due to the cosmic significance of the victory of Christ. In order to witness to this centre and to erect signs of the reign of this hidden King, God has elected a servant people for the Servant King. God's people (whether a minority or a majority, but more likely a minority) fulfils this task in obedience to its twofold calling: 1. to be the city on the mountain, foreshadowing in its worship, corporate life, witness and serv-

That the missionary enterprise has entered a new day is abundantly evident. Because of the obedience of yesterday's pioneer missionaries, the Church is planted today in almost every nation of the earth. Should a missionary ignore or intentionally bypass the already existing church in the land to which he goes, he displays bad faith not only towards his predecessors and contemporaries but towards the Holy Spirit who brought the church into existence. Today the emphasis rightly falls not upon the missionary and his labors but upon the Younger Churches and their life. As we hear so often, the missionary is no longer master and church builder but servant and church member. The peril in the well-known emphasis of "the new day" is that, in stressing the new "servanthood" of the missionary, it may appear to young men and women concerned for mission that their qualifications are significantly downgraded and demeaned. Such is far from being the case. The qualifications are greater—in humility and grace. The demands are higher—in flexibility and initiative. The Younger Churches are telling us today that the crying need from their overseas brothers is not quantity (more missionaries) but quality (better missionaries). Indeed, our time—the time of closed doors—calls for a quality of missionary commitment which really deserves the designation of *statesmanship*.

(from "Christianity Today")

ice the coming Kingdom; and 2. to be the salt of the earth in and through the ministering and missionary presence of church members sent out in to their diaspora situation in the world. (In this diaspora Christians will most likely find themselves alone; but wherever possible, the biblical pattern of being sent out two by two should be aimed at.) This rhythm of withdrawal and return must characterize the life of the Church on all levels: the house church, i.e. Christians within one small social context such as a joint family, a neighbourhood or a work place, must gather for worship and corporate life in order to be disseminated in their small world. And the same must be true of the local, regional and world-wide Church within the context of its given world.

The two phases of existence of the Church presuppose each other; they constitute the basic rhythm of life of a mature Church: our worship becomes a pious routine and an escape from the hard facts of life into a "religious reservation" unless we are able to bring before God all the glories, sins, needs and frustrations of the Asian, African, European or American world in which we are set. And on the other hand, our work and daily life lose the character and dimension of a Christian vocation if they are not time and again set into their right perspective in the act of worship. The spontaneous and individual "gossiping of the Gospel" of each Christian in his particular neighborhood and work place fades away if we are not made inclined and ready for it in the corporate witness of the Church. Yet, on the other hand, the above polarity shows us that the Church cannot fulfil its task of witness only by mobilizing its membership for corporate evangelism. The even bigger task is to prepare all Christians so that in their

diaspora situation their speech may be seasoned with salt and they may know how to answer everyone (Col. 4:6; I Peter 3:15). Similarly, Christian service does not consist only of Christian service institutions, but also (and in the present Asia perhaps mainly) by the serving presence of Christians in national development schemes and secular service organizations. Yet, the distinctive work of these Christians serving in the diaspora will fade away if they have no longer before their eyes the example of corporate Christian service where, in the light of the service of Christ, true patterns of service are sought and found for each new society and era. The twofold calling includes also both community with our fellow-Christians and community with our neighbors — whatever their religious, political and cultural background may be. Without this second community relationship, the Church soon becomes an other-worldly conventicle, and without community with our fellow-believers, the Church loses its substance in vague humanitarian action and social adjustment. Within the community of the saints (who are often very tiresome and unsympathetic people!), we learn to love and forgive one another in order to be trained to love our neighbor. And in the diaspora of our work place and neighborhood, we can only be "contagiously human" if time and again we are in close contact with Christ, the true Man who frees his people from the wish to be gods and who matures them into true humanity.

At the already mentioned Asian student conference in Rangoon, this polarity of the city and the salt was used as a clue to study "the nature and form of the Christian congregation." It proved to be a very helpful criterion to evaluate present patterns of church life in Asia and to discern new ways of worship, witness, serv-

ice and community life.

Here lies indeed a fifth challenge to the churches in Asia and throughout them to the Church Universals that we restore the right balance in our twofold calling to be the city and the salt (it is almost inevitable that those who are professionally involved in the corporate life of the Church tend to for-

get or minimize the second!) — that we re-examine the structures and patterns of our church life and ask which of them hinder, and which of them foster the basic twofold calling of the Church, discerning thereby what must die and what must constantly be renewed in the household of God. (End)

CHURCH IN CHINA

(Continued from p. 13)

question: Are the articulate leaders of the Chinese Church Communist "stooges"? The short answer is "No." There are possibly some leaders in whom the Christian substance has been so attenuated that they have ceased to be able to give anything but a political answer to any question. (I have, in fact, heard one Chinese leader in China make precisely this criticism of one of his colleagues. Perhaps missionaries should ask themselves how far they share some responsibility for this attenuation.) There may be others who have bowed before the wind, and seek a solution in the compartmented mind. If so, they are not unique. But the core of the leadership of the "Three Self Reform" movement consists of men and women who have held very "left" political opinions for decades and who are also clearer and pro-founder today in their Christian discipleship than they were, say, fifteen years ago. To them, this is a genuinely great new day of God's making, in which it is a privilege to be allowed to serve him; and they are in obedience to him engaged on a positive and constructive Christian Reformation.

Perhaps a historical parallel from the time of our own Reformation may be relevant. If you were a devout Catholic in Spain in the sixteenth century, you would hear with distress and indignation of events in

England, and you would find it difficult, perhaps impossible, to believe that the leaders of the Church of England in the Tudor period were anything more than time-servers and place-seekers, that the only possible course for Christians of integrity was that taken by Thomas More and John Fisher. There are Anglicans who hold that the English Reformation was in fact put across a subservient Church by an unscrupulous and tyrannical state: a view of this kind is implied in Chapter 16 of Dom Gregory Dix's *The Shape of the Liturgy*. But do many of us believe that Crammer and others were nothing more than "stooges"? That More and Fisher, for all their heroism and sanctity, were pursuing the right line? Above all, that there were no positive features in the English Reformation, all tangled up as religion was with statecraft and patriotism and economics?

The three questions we have considered are the sort of questions that tend to be asked by people in the West—a Western, rather hostile, interrogation of Chinese Christianity. It should not be supposed that the Chinese have no questions to address to us. They are of this kind: Why do you not protest more against your Government's support of the Union of South Africa and its racist policies with their denial of elementary human rights? Why have you assented to prolonged nuclear bomb tests with all their dangers to later

generations from radio-activity? Do the letters W.C.C. stand for World Council of Churches or Western Council of Churches? And if the former, who are the W.C.C.'s political pronouncements so closely related to U.S. State Department policy? Our feeling that these are loaded statements of complicated questions which do not lend themselves to short straight answers should enable us to enter into the irritation (not to use a stronger word) that our Chinese fellow-Christians feel at the way our questions are often put.

Indeed in relations of this kind, as for example also in relations between Churches, the approach "I want a straight answer: Yes or No?" is one that in some circumstances ought to be avoided, at least for a time, if understanding is to grow and minds and spirits to draw nearer. Will Anglicans and Presbyterians grow nearer if we batter each other with demands for "straight answers" to enquiries like "Is episcopacy of the esse of the Church?", or will the painful and difficult search for mutual understanding not be made more difficult? Ought we not rather to attend to what "episcopacy" and "esse" and "Church" mean, and have meant in our respective historical traditions, and might mean if God were to give us fresh eyes and a common vision?

III

Approaching from this standpoint what news of the Church in China in 1959 has come his way, the present writer would be inclined to generalize in some of the following manner.

In numbers, the Chinese Church is about holding its own. They dropped by about one-third, in the years after 1949, with the exodus of the "rice-Christians," and have since recovered. On an ordinary Sunday, however, congregations will usually be quite small, partly because in China as elsewhere "Christians" are not always at a pitch of white-hot

fervour, and also because there may be special difficulties in finding the time for church worship. Adult baptisms in small numbers are always being reported, from many parts of the country.

Great changes took place in the autumn of 1958. In 1950 and immediately following years, church and mission schools and hospitals were nationalized, but the property used by the Church was left in its hands. Much of this property was let out for rent; even so, the church buildings must often have been far from fully used. At this stage there seems to have been no movement for union of congregations, which were often small and struggling, or of denominations which were divided in most Chinese eyes by their origin in different missions rather than by significant theological principle. In 1958 there took place a large-scale amalgamation of congregations accompanied both by disposal of surplus property and by departure into secular jobs of a number of people who were previously full-time church workers.

Is there still a Chung Hua Sheng Kung Hui (literally, Holy Catholic Church in China—the Chinese province of the Anglican Communion)? Probably not. It is known that in at least some cities, the Anglicans have joined with others in the local union, and that foreign visitors to China have in conversation heard such phrases as "What have you as an ex-Anglican to say to that?" I know of no evidence (which is not the same as saying there is none) that the usual issues that Anglicans raise in "Faith and Order" discussions were effectively raised; and one must also say that in the Sheng Kung Hui generally there has rarely been much conviction about them. I regret this deeply, but I doubt if our Chinese friends can be accused of "selling the pass," for I doubt if to them it

ever seemed terribly worth defending. If there is fundamental substance in the points which divide Anglicans from, say, Methodists, did we communicate this substance in a way which would enable the Sheng Kung Hui to lay hold on it and live by it? This is a searching question, and of a relevance that is not limited to China.

To this summary may be added an extract from a statement by very recent Western visitors to China. The Rev. C. F. Gribble reported in the *Methodist Times* of Queensland (August 13th, 1959) on a visit by a small group of Australian Churchmen (not including any Anglican — there was an Anglican Australian visit in 1956) who visited Czechoslovakia, Russia, and China last summer:

"In China the position must be assessed against the background of recent history, involving the termination of the relationship of Western missions with the Church in China. This has demanded a great effort of re-adjustment upon the part of the Church, which has found expression in what is known as 'The Three-Self Movement' directed towards the objectives of self-government, self-support, and self-propagation. In the process the Church is being required to work out a theology and a policy of her own which aims at the application of all that is good in the Christian heritage to the situation in which the Church now finds herself. One thing which the Church in China believes to be inimical to her welfare is the perpetuation of denominational divisions.

"A process of dissolving denomination division without loss of distinctive emphasis is going on. Whilst churches in Shanghai were obviously well attended, it was explained that the major emphasis at present is not upon numerical expansion, but upon raising the standard of the Church's witness to the community.

"In all three countries visited, there was evidence of the Church's appreciation of the efforts of the State to improve the lots of the common man. There is a spirit of deep satisfaction upon the part of the Christian community at their identification with the people generally in their total life. There is no problem of a gulf between the Church and any section of the community as all are working together for the achievement of the ideals of a full life and adequate provision for every member of society. There seems to be genuine conviction upon the part of Christian people that it is possible to be a believing and practising Christian in a Communist State.

"It is inevitable that, in a society organized upon the basis of Marxian philosophy, a person of Christian conviction must experience some disadvantage. This, however, is accepted cheerfully as the price to be paid for the privilege of maintaining a Christian witness. It is, nevertheless, possible for a Christian to attain to high position in the life of the State. In China, there are some Christians who are members of the National People's Assembly — the highest legislative body. It must be admitted that in China there are fewer places of Christian worship than there were prior to 1949. That is in part explained by the fact that the existence of splinter growths was responsible for redundant churches and wasteful competition. These have not been able to survive the demands of churches which remain. As the delegation moved amongst the people in company with national Christians they noticed the respect with which the latter were invariably regarded."

I have spoken throughout of "the Church" not of "the Churches" believing that the plural is now out of date so far as all or almost all non-Romans are concerned — the unions seem to involve the Conservative

Evangelical "sect" as well as the former mission "churches." About the Church of Rome I have said nothing. Their situation has been different, mainly because the Pope is both a political figure and a theological entity in a way that is without parallel elsewhere. The Archbishop of Canterbury is not in that sort of sense a political figure; and if he were, it would be possible for an independent province to disown his politics without involving themselves in theological difficulties. For these and other reasons, the Roman Catholic experience has been far more sombre. A number—perhaps a large number (I have seen the figure of 250 quoted, but it may not be reliable)—of consecrations of bishops have taken place without the authority of the Holy See. This is canonically irregular, but provided the other conditions for a valid consecration were met—and there is no reason to suppose that they have not been—heresy is not involved, and the formal decision whether schism is involved has, I think, yet to be taken. That decision is likely, one would suppose, to be related to what proportion of the Roman Catholic Church in China turns out, "when the dust has settled," to have come to terms with the People's Government.

IV

In conclusion, perhaps one can add two things, which arise from the foregoing.

First, since the basis of our relations anywhere is that they are brothers for whom Christ died as he died for us, and we are all alike related to him as justified sinners in process of re-making by his grace, we have no alternative but to trust our Chinese fellow-Christians as they have no alternative but to trust us. We shall

differ, we shall make mistakes, we shall sin: these things can be said of all of us. A time may come when we can in this world sort out our differences—and the Lord will attend to them all anyway at the last day. Let us try to add to that an imaginative effort to be with them in Christian solidarity as they strive to serve our common Lord in the situation in which he has called them—which is not the same as the situation in which he calls us. Let us pray for them—yes, indeed, but prayer is a subtle business, and like other human activities open to corruption. It is possible to pray against people when one fancies one is praying for them. It is unlikely that they wish to be played for a victim of a diabolical tyranny—do we wish them to pray that we may be delivered from Anglo-Saxon imperialism, just like that? And let us try to rejoice with them where they seem to be rejoicing.

The second thing is this. A rather large part of the world, and of the Church, is under Communist rule. We think of our part as "the free world," and they think of their part as "the free world." Is the maintenance of fellowship, in the heavenlies and on earth, across this divide of real importance? Does it not involve trusting people 'warts and all,' in Oliver Cromwell's phrase? It is easy enough to have a good feeling for people on the other side who accept our policies and so on and are suffering for it; but what about people who seem to us (as we seem to them) to be *failing* in Christian witness? In the end, the question of our relations with the Church in China is not a question that we ask the Chinese (or they us) but that God asks us all. (End)

CHRISTIAN MESSAGE TODAY

(Continued from p. 26)

ment. Often such analysis is called pessimistic, but pessimism is not a serious word which can be used in a serious discussion because it expresses simply a mood. This analysis is not pessimistic, but it shows those elements in our existence in which all questions are rooted, to which the Christian message is the answer. And it is impossible to understand the answers without understanding the questions which they answer. That has happened an infinite number of times in the communication of the churches. They give the doctrinal answers, but they don't show that these are the answers to the real questions of human existence.

Let us now turn to what I would like to call non-genuine acceptance of the Christian message. Many members of our churches accept the message but in a non-genuine way. Very often the minister's trouble is that he speaks to people who know all the answers and who, by knowing all the answers, have covered very thickly and almost impenetrably the depth of the question out of which the answers once came. If a preacher tries to penetrate in the ordinary congregation to these depths where the questions come out of the human predicament, he will offend those who know all the answers. Because, if you go down to the questions, the answers become questionable, and that, some people cannot stand. Non-genuine acceptance is an act which does not go to the roots of our whole being and does not happen on the basis of a real decision.

Let me try to give examples of the possibility of communicating some symbols of the Christian message. These will be very sketchy here. Take for instance, Creation. If you interpret Creation to those both inside and outside the Church, but especially to those who reject it and interpret

it in a literalistic sense (as the highest being called God, once upon a time deciding to make a world), then you have missed the really important element in the great and universal symbol of our religion. What it really means is that in everything here and now there is a creative ground infinitely transcending us and yet intimately present to all of us.

The second important meaning of the symbol of Creation is that the world is good insofar as it is created. Whenever I have a possibility to speak with representatives of Eastern religions, this point comes up, and as a Christian I affirm that our existence here in spite of finitude, estrangement and ambiguity is good in its essence, which the Hindu or Buddhist will not accept. The Church has decided in the early centuries for the Old Testament and against gnosticism—for the doctrine that being as being is good, and that it is worthwhile to have history.

Or let us take Prayer. If we take it mythologically—that means, if you take the myth literally (the idea of directing oneself to a power which continuously interferes from the outside into the processes of life), then an almost demonic concept of miracle arises, which says that God, in order to make Himself manifest, had first to destroy the order of reality—the same order He has said to be good. Or take Salvation, which is often understood as either betterment in the moralistic sense, or, as entering heaven after death. But the word 'Salvation' means basically, healing—healing in time and above time—and healing of the world and of the universe. Or, take the words that refer to the doctrine of the Christ. If we take the mythological symbolism of a heavenly being—of a going down and coming up literally—then, of course, we cannot communicate the Gospel of the Christ to any man who

knows there is no such "above" or "below." But rather we must say what the word 'Christ' here originally means—namely, that a new state of things has appeared in principle in Him, and "in principle" means in beginning and power and not in abstraction. Then all of these ideas suddenly become a reality because the answer corresponds to the question coming from the desperate predicament of so many modern people, and thus the answer of the new being is the healing of this predicament.

The symbol of the Kingdom of God means the participation of history in the process of salvation which goes on in time and above time. If we take the symbol of Eternal Life, then again we have not the distorted funeral-home mythology of an infinite continuation of walking on beautiful meadows the minute after one's death, but the biblical idea as it is strongly affirmed in the Fourth Gospel about the participation of one's being in divine eternity, which means something quite different from this distorted and superstitious myth which has become a matter of propaganda in our culture.

Let us now come to a last consideration—the analysis of the present situation. I have spoken elsewhere about the lost dimension, the dimension of depth — meaning the dimension toward the ultimate, toward the answer to the question of the meaning of life. This dimension has been lost because we are thinking in the other dimension—the second dimension, the dimension of the horizontal which simply goes ahead and ahead, which produces more and more things, more and more gadgets, but never is able to answer the question 'for what'?

In addition to this loss of the dimension of depth, there are three other dangers which in our contemporary situation present a danger of distorting the Christian message. First

there is the evermore spreading of Christianized nationalism — namely, a non-ritual nationalist theism used mostly by politicians as a means for political self assurance, especially against the atheists on the other side. This is definitely one evident element in what we call the present day resurgence in the interest of religion. But in such case Christianity is simply used as an undergirding of our culture, and if you 'use' Christianity merely towards the achievement of other ends—even the best—it loses its meaning. A Christian faith which is used for anything else but itself is dead, although it must be added, of course, that a live faith has consequences for everything. In real religion God is at the center—not American culture or Western civilization.

A second danger is a rising Christian mysticism which is the reaction against the preaching of a Christian message which has not been deliteralized and in which we have not succeeded in making the Christian symbols understandable to the men of our time. This attitude is more inspired by Indian mysticism than by true Christian mysticism which recognizes that you cannot communicate the ultimate without symbols. To turn towards such undefined mysticism is not so much the temptation for the masses as for special groups. Here the distorted symbols of wrong communication are completely transcended. Here the ultimate is offered without any special symbols, and, although you never completely escape symbolism, you are aware in such mysticism of the fact that they don't mean anything because the ultimate transcends everything.

The third danger is that religion in our day will fall prey to authoritarianism. To the analyst of our present civilization it has become evident that in recent years the desire for success in American culture has been accompanied or even supplanted by

the desire for security — a security which expresses itself in the wish for spiritual security which refuses to ask the questions to which I have referred and which feels very happy in the lap of those churches where one doesn't need to think. This is one of the reasons for the increasing strength of sectarian movements in our time.

It is the responsibility of the Protestant communication of the Christian message to do two things. First, it must consider the Protestant principle which is the power of non-conformity rooted in our relations to the ultimate—our refusal to make anything which is less than the ultimate the object of our ultimate concern and devotion. This is one of the most important things in our present situation, where the whole social structure presses us more and more into a conformist refusal to ask. The Protestant principle means that every Christian in every church must ask the ques-

tion of his own existence permanently and not simply rest in the answers given to him once upon a time but perhaps no more.

Secondly, it is the responsibility of the Protestant communication to save the historical and socially-minded religions from falling into a vague, un-historical, perhaps beautiful but anti-social and anti-historical mysticism.

This is what I want to communicate. I do not know whether this communication will reach the aim of communication which I put before us, but if it gives any insight into the situation of our time—if it points out the impossibility of our churches continuing to throw doctrines like stones on the heads of people as answers which are no answers to their question—or if it presents a kind of shock to those of us who continue to condemn something which has never touched us existentially — then at least it will be communication in a limited degree. (End)

Christians and Unbelievers

Men go to God when they are sore bestead,
Pray to him for succour, for his peace,
for bread,
For mercy for them sick, sinning or dead:
All men do so, Christian and unbelieving.

Men go to God when he is sore bestead,
Find him poor and scorned, without shelter
or bread,
Whelmed under weight of the wicked, the
weak, the dead:
Christians stand by God in his hour of
grieving.

God goes to every man when sore bestead,
Feedeth body and spirit with his bread,
For Christians, heathens alike he hangeth
dead:
And both alike forgiving.
(*Dietrich Bonhoeffer*)

"If Our Whole World Were One Village"

Imagine a town of 1000 people, in which the 2¾ billion people of the earth were represented. The town would be something like this. There would be 60 Americans and 940 other people. Yet the 60 Americans would have one-half the income of the town, the other 940 would have to share the other half. In the town there would be about one-third white people and two-thirds colored — yet the white people would possess nearly all the power — economic, political, social and military power. Most of the 940 non-Americans would always be hungry, ignorant, poor and sick. Only about half of them would be able to read or write. Of the 60 Americans in the town 37 would belong to Christian Churches along with 279 non-Americans — a total of 316. But there would be 80 convinced communists who in turn controlled another 370 people of the town, or a total of 450. Half the people in the town would never have heard of Jesus Christ, nor what He lived and died for. On the other hand, more than half would be hearing constantly about Karl Marx, Lenin, Stalin and Khrushchev and what they promise. The 60 Americans in the town would have 12 times as much electric power as the other 940 people, 22 times as much coal, 21 times as much gasoline, 50 times as much steel and 50 times as much general equipment. The lowest income among the Americans would be better than the average for the others of the town. The Americans of the town would be spending about \$850 each for armaments during the year. The 37 Christian Americans would each be giving about \$3.50 a year to share the Christian faith with others — the Christian faith with its great emphasis on peace and good will among men.

(Dr. Henry Smith Leiper)

Nowadays the people who talk most about history, who really take it seriously, are the Communists. They think they have found the key to it in dialectic materialism, and they are quite sure that history will vindicate all that they are doing. Many of us in the humanistic, liberal-democratic tradition of the West have lost that confidence. When we see the relentless determination of the Soviet state challenging us in every sphere and recently with disquieting success, and when we take seriously the implications of the enormous pressure of China's expanding population, the future of Western civilization as we know it sometimes seems uncertain and perilous. Asia and Africa are awakening and exerting their own wills, and we can no longer have the complacent notion that history will necessarily work to our own selfish advantage.

The Christian need not be dismayed by all this, however. It may be that God is acting through the national aspirations of hitherto dormant cultures and it is not for us to oppose them, but rather encourage and help them. History does seem to be moving to a crisis in this atomic age when rival ideologies oppose each other with the forces of total destruction, but out of the unprecedented danger of the crisis may come the stimulus to find a peaceful and relatively just solution. Christians can work for this and by endeavor-

oring to witness to the Lord who is the Prince of Peace and Love, they may be able to point to a more excellent way than mere stalemated coexistence. Perhaps the gravity of the times may urge more men to heed the call. In any case the Church must be faithful and must prepare men who will be faithful in every land so that the Lord of History may use them in whatever crises may arise. God grant that we may not be found wanting in that day and now.

(*The Rev. Beverley Tucker, Sapporo, Japan*)

"Laymen International"

Laymen International, a pioneer service initiated by the Overseas Mission Society to arouse the laity in the whole church to participate in a new dimension in the world community.

Established formally via a private grant, April 1960, it functions through an office at Mount Saint Alban in Washington, D.C. Under the authority of a Board of Directors, a lay Chairman and a General Secretary, Laymen International seeks to assist the layman in identifying his special opportunity to witness to his Faith as he goes abroad to work, to live, or to visit.

In past decades the organized missionary work of the church has been carried on with a staff at the home office and full-time personnel active in the field. Effective as this has been and is, we should not fail to realize that our professional missionary activity is cast largely in the mold of the western concept of organization—professional workers, division of labor and task, budgets, reports, productivity, in terms of converts, etc. The East does not spread its religion in this way. In the Muslim world it is often the Arab trader who is the missionary. Setting up shop in an African village, he takes special care to say his prayers in public and to speak of the meaning of his Faith. To him, missionary work is a natural part of his business travels.

Never has there been a greater need for the participation of laymen in the missionary task. Our American expansion since the Second World War has released a flood of over 2,000,000 government, business, and professional men and women. Today the oil drillers, Fulbright scholars, Company doctors and executives, diplomats, engineers, administrators, military personnel, and social scientists have in many places replaced the professional missionary as the image builders and teachers, in outposts around the globe. How can the church help prepare these individuals for their vocation in the world community under God?

We are developing three experimental projects at this time:

I. *A Parish Ambassador Program* is now in the early stages. Through this program individual parishes and missions can become more personally involved in the travels of one of their number abroad. It is important that laymen should see that they are Ambassadors for Christ and His body (including their local parish) as they come and go abroad, and that the parish should have a sense of being the senders of these non-professional missionaries even if they do not return again to the parish that sent them.

II. *Interdenominational Conferences and Seminars* are being developed in Washington, D.C. by a committee of interested laymen drawn from an ecumenical background. Through these conferences, laymen can study

Christian Faith as it applies to the doctrine of man, a doctrine of history, an ethic of the purpose and use of power, a motivation for political and social action and learn something of Christianity's dialogue with non-Christian religions. Similar Conferences will be made available outside of Washington.

III. *Printed Material* is being developed on the subject of the opportunities for Christian ministry on the part of the layman abroad. Some very good material on this subject is already available that is not generally known. The hope is that all organizations developing pamphlets and other printed material with this emphasis can be approached so that a wider sharing can take place in this special field. Inquiries about these programs are welcome at:

LAYMEN INTERNATIONAL

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Chairman

Mount Saint Alban
Washington 16, D.C.

The Rev. Samuel Van Culin
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